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Ecclesiastical Affairs.

HOW EASTER WILL FIND US.

THE friends of religious equality, we think, will not be dissatisfied with the position in Parliament in which the Easter holidays will leave the cause to which they are so deeply committed. They knew several months ago that a majority of the members of the newly-elected House of Commons might be expected to lean towards the assertion of their principles, but they looked forward with but moderate expectation to the fruits likely to be gathered during the first Session of the present Parliament. They did not deem it expedient to attempt much, chiefly because they had reason to believe that public opinion would be preoccupied by questions of more immediate importance. They found themselves, however, at the commencement of the Session, side by side with other parties who were moving in the same direction with themselves, and, of course, they gladly seized the occasion for widening the scope of their efforts. Looking back upon this first stage of Parliamentary work, they may take pleasure in the reflection that they have no failure to record; and, although it would be rash to anticipate that the measures in which they are specially interested will continue to thrive as they have done, it cannot but be matter of congratulation that the past gives a bright augury of the future.

Two measures have already gone up to the House of Lords, with a fair prospect, we may reasonably hope, of satisfactory settlement—Mr. Hadfield's Qualification for Offices Repeal Bill, and the Bill of the Government for a uniform Parliamentary Oath; the one affecting chiefly Protestant Dissenters elected as members of municipal corporations, the other affecting Roman Catholics considered as members of the Imperial Legislature—both, however, designed to clear away restrictions imposed by law upon a free expression of politico-ecclesiastical opinion. The last, unquestionably, takes the lead in importance. The Bill of her Majesty's Government for abolishing distinctions between different classes of members of Parliament, founded on differences of ecclesiastical profession, and for only requiring from all alike a simple oath of allegiance to the Crown, is an advance upon previous standing-ground more significant in spirit, perhaps, than pregnant with practical results. It will, indeed, release for us a few votes, fettered heretofore by solemn engagements; but its chief value lies in its indirect recognition of the propriety of leaving ecclesiastical systems to take their chance unbuttressed by artificial support. It removes the fences

which the fears and jealousies of our forefathers had raised around the question of Church Establishment, and throws that question open to the ingress of public and Parliamentary opinion. It does its work thoroughly, leaving not so much as a wire to separate between class and class. There is a confident expectation that the Lords will allow the Bill to pass their House. Mr. Hadfield's smaller measure, asserting as it does the same principle, but within a much narrower range, will surely follow in the wake of the larger. That which admits the hen will hardly refuse to admit the chick. We think we are not venturing much in assuming that these two measures will become law before the lapse of many weeks, and the friends of religious equality will realise thus far the fruit of their exertions. It will not satisfy, but it will refresh them.

There is another brace of Bills, linked together by affinity, which present themselves to our notice in this brief retrospect. Their object is to clear away from before the national seats of learning, their honours, privileges, and rewards, barriers of exclusion of much the same kind, and erected for much the same purpose, as those which were meant to protect the Church Establishment in Town Corporations, and the Imperial Parliament. Mr. E. Bouverie introduced and has charge of one of these, and in doing so represents a Liberal and influential party in the University of Cambridge. Mr. Coleridge introduced and has charge of the other, at the instance mainly of a similar party in the University of Oxford. The object of Mr. Bouverie's measure is to repeal those clauses of the Act of Uniformity of Charles the Second's reign, which impose upon Fellows of Colleges the obligation of subscribing to the faith and discipline of the Church of England, and so to give liberty to the Collegiate authorities to forego the demand if they please. It was read a second time in the House of Commons on the 23rd ult. without a division, but with the promise of one on the motion for going into committee. Mr. Coleridge's Bill applies only to Oxford University. It sweeps away all ecclesiastical restrictions and tests within that area, but excepts the Collegiate establishments from its operation, and does not extend to extra-academical offices. It is down on the notice paper for a second reading to-day, and, although threatened with Sir Stafford Northcote's opposition, will secure, we trust, a good working majority. Both these Bills, we expect, will pass through the House of Commons. How the Lords may be disposed to deal with them is another question, and one upon which we are unable to speak with confidence.

The Irish Church question, announced for last Tuesday se'nnight, was obliged to yield precedence, for the time being, to the Reform Bill, and will not be discussed until after Easter. Sir John Gray has placed on record the terms of the resolution he proposes to move, and they are such as admit of and invite the heartiest co-operation of the adherents of religious equality on this side the Channel. The speech of Earl Grey in the House of Lords on Friday night testified strongly to the prevailing impression that the days of that Establishment, as a political institution, are numbered, and the tone of Earl Russell's reply indicates pretty clearly that for practical statesmanship, the day for a division of the temporalities between the three Churches in Ireland has gone by for ever. The debate in the Commons promises to be one of great interest and moment, and will, we cannot help thinking, carry forward the whole question to a very advanced position.

Lastly, we once more congratulate our readers on the progress and prospects of the Church-rates Abolition Bill. A majority of thirty-three votes in a full House, obtained, be it remembered, by unofficial effort, and capable of being increased by Government influence to double that number, may fairly satisfy our expectations. But this is not all. There is something like an assurance that, on certain not un-

reasonable conditions, the principle of the measure will be conceded as a basis of future settlement. Those conditions, as far as we have been able to judge from the comments of the public press, metropolitan and provincial, have secured the general, the almost unanimous, approval of the Nonconformist communities. There are individuals, it is true, who regard the proposed scheme as a "compromise," nor do we wonder that they should when they mistake it for a mere "exemption of Dissenters." This, however, is not Mr. Gladstone's suggestion. Nobody is exempted where all are left at legal liberty to do as they please. Compulsion destroyed, there remains nothing of the rate but its name, as the opponents of abolition see full clearly and complain of most bitterly. Others, however, there are who fear we shall give up all claim to the share we possess as parishioners in the national edifices we decline to support. We can understand that, as a plausible argument against abolition, but not against the arrangements with which it is proposed to connect it. Churchmen will be allowed the exclusive and gratuitous use of certain national buildings on the understanding that they meanwhile keep them in repair. When public opinion shall determine the lease, the property of course will return into the hands of the whole people—Churchmen and Dissenters. There is nothing that contravenes equity in that. The landlord makes a bargain with his tenant, which, it must be confessed, is largely in his tenant's favour—but he does not thereby renounce his tenure.

Here, then, we have a *résumé* of little more than six weeks' work. We are now on the eve of Easter. We think we may enter on the holidays with a feeling of gratitude for the past, of encouragement and hope for the future.

ECCLESIASTICAL NOTES.

It has been known for some weeks that the Registrar-General has been in communication with the ministers of the Three Denominations, with a view to obtain their judgment concerning certain proposed alterations in the Marriage Laws. Lord Chelmsford, who believes in keeping "a bridle" on the mouths of Nonconformists, has obtained a committee on this subject. Of this committee he is chairman, and it may be presumed that it is at his instance that the recent communications have been opened. Lord Chelmsford is a Tory of James the Second's time, and any proposal, overture, or suggestion coming from a committee of which he is chairman may well be looked upon with suspicion. A bigot of the bigots, a narrow, intolerant, stubborn, and not particularly intelligent man, he would turn back the dial of time itself if he could make the bridle on the mouths of Nonconformists only a little stronger and a little shorter. Like all men of his class, he has a hobby. Mr. Whalley's hobby is the Jesuits; Mr. Newdegate's, Roman Catholics in general; and Lord Chelmsford's the marriage laws. At the very mention of the word "marriage" he becomes as alert as an ass sniffing the wind. The existence of the Divorce Court is to him an abomination, and the proposal to legalise marriage with a wife's sister has the same effect upon his mind as the proposal to enfranchise slaves has upon an old slaveholder. He looks upon all the laws which have conferred some rights upon Nonconformists in the matter of marriage, as nothing short of atheistic and revolutionary. We doubt whether he would meet a Nonconformist married lady. We know pretty well what he would think of her if he were subjected to what he would consider such a social degradation.

With these feelings, it is not surprising that Lord Chelmsford, should entertain the conviction that nearly all the irregular marriages that are performed take place in the churches of Nonconformists, or in consequence of laws that

have been passed for their relief. Therefore it is that the Registrar-General has been instructed to communicate with the representatives of the Three Denominations in order to inquire to what measures they would consent for the prevention of irregular marriages. We understand that this subject has been discussed at a meeting of the Three Denominations, and that the ministers have agreed that they could not become registrars, nor give out notices of proposed marriages, but that they would consent to such notices being affixed to the doors of Nonconformist churches. As the ministers of the churches have no power to affix such notices, or order them to be affixed, nor any control whatever over the details of church management, they have come to a very safe resolution.

But, as the ministers of the Three Denominations do not seem to be aware, this subject has been more than once under discussion. This very proposed notice, to which they consent, was rejected by their fathers, who fought the long war of Dissenters' marriages, and rejected with success. A clause providing for such a notice was put in the Marriage Act of 3 George IV. c. 75, but so strong was the opposition to it, and so distasteful was it felt to be by persons about to be married, that it was repealed the very year following, by the 4 George IV. c. 17. In the Dissenters' Marriage Bill of 1855, so effectively conducted through the House of Commons by Mr. Cheetham, the present member for Salford, a clause to the same effect was carried in committee against Mr. Cheetham and his supporters, but abandoned on the third reading. In 1856 a somewhat similar attempt was made, when it was proposed to affix notices of marriage outside the Superintendent-Registrar's offices. The proposal was carried against the strong opposition of Mr. Hadfield, Mr. Pellatt, and others, by 93 to 85, but was again abandoned on the third reading, and the Bill passed without it. Such proposals were then described as "coarse and offensive," and it was declared that Nonconformists could not submit to them. It was also plainly enough shown that they would be useless, and the Legislature took this view of the matter.

The fact is, as is well known, that nearly all irregular marriages take place by courting publicity. It has been shown in previous Parliamentary committees that they take place in the ordinary way by the publication of banns. So strong was the evidence in this direction, that the Marriage Bill of 1836, when it was carried from the Commons to the Lords, contained a clause forbidding the publication of banns by a clergyman after the 1st of March, 1837; but, as was well said, "public considerations gave way to the fees of the clergy, and banns were not forbidden." Let Lord Chelmsford or the Registrar-General show that the present marriage laws respecting Dissenters encourage irregularities, and we will consent to some alteration; but this cannot, we are sure, be shown. It is the laws respecting the Church that require alteration; but nobody imagines that they will be altered. A wide investigation would, we believe, show that all the extra care of the Legislature in such matters cannot prevent crime, but is more likely to facilitate it. We hope to see the day when marriages will be performed in England as they now are in Scotland and America—in private houses only, without any publicity whatever. We doubt, ourselves, whether irregular marriages are more frequent in these countries than they are in our own. One sentence more. If what Lord Chelmsford is secretly aiming at is the prevention of the marriage with a deceased wife's sister, we hope no Nonconformists will lend themselves to his purposes.

We print in another column a letter from Canon Trevor, in reply to our remarks of last week on his proposed Bill for the settlement of the Conscience Clause difficulty. The Canon, with the best and most conscientious endeavour to do so, clearly does not understand our position. Individually, we object to any State interference in education. It is a matter of regret to us that any Dissenters should, in our judgment, have so compromised their position as to have taken Government money for the education of their children. We believe that all such grants have only one tendency—viz., to demoralise those who take advantage of them. While, however, such grants are made and received, and while it is impossible, in the present state of public opinion, to overthrow the Privy Council system, it is incumbent on us to claim for those Nonconformists who contribute to the national revenue, and, at the same time, wish for education in State-endowed schools, equal rights and privileges to those enjoyed by Churchmen. It seems to us ridiculous that Canon Trevor should consider that his proposed Bill would secure this, and the fallacy which runs through the

whole of his letter ought to be obvious to him. It does not follow because he is willing that Dissenters should be taught the same things that Churchmen are taught that he is willing to concede religious equality. There is a liberty of not being taught of which the Canon seems to have no idea. A child believes, or ought to believe, everything that is told him. He has, exclusively, a passive and receptive mind. We say that it is a violation of not merely the civil rights of citizens, but of the natural rights of parents, that that mind should, for six days in the week, be, in our judgment, perverted by false teaching and the communication of erroneous knowledge. To Churchmen there is neither falsity nor error, but to us there is; and while this is the case there can be no religious equality. We should not dream of demanding a Conscience Clause if we did not support National Schools. It would be sheer impertinence in us to interfere if Church schools were supported by Churchmen alone; but while we contribute money, we must see that that money is not used to our own disadvantage, and to purposes which our consciences cannot sanction. We hold it to be an outrage that children should be taught, against their parents' wishes, doctrines which those parents do not believe. Under present circumstances there is only one escape from this, and that consists in the enforcement, on all National Schools whatsoever, of a clause as effective in its operation as is the present Conscience Clause. We assure Canon Trevor that we would rather not quarrel over this or any other question with Churchmen. We don't want a single privilege that we should not be willing for Churchmen to enjoy. We want no privileges—only what we consider to be common rights. We are glad to hear from the Canon that, in a certain event, the clergy will resign Mr. Lingen and Government money together with philosophical equanimity. We go farther than he does, in holding that not merely the Church, but the nation, would do "as well or better" without State grants. Our solution of the present difficulty would be to abolish the whole system. We do not believe in Mr. Lingen any more than the Canon does, and we shall be happy to have his support to the voluntary principle in education. Nor do we see how some Churchmen can possibly accept the Conscience Clause; but when put to the trial they have accepted so much that we are very sceptical of their withdrawing from a system which gives them money, if not honour. The Bishop of Oxford has accepted it; why should not Canon Trevor? If we were to go to the bottom of this matter, we should probably come to the conclusion that we cannot understand Churchmen, and that Churchmen most certainly do not understand us. Let us hope for a better time, and meanwhile do justice to each other's motives and principles.

That better time will not be advanced by some Church writers. Amongst them is the notorious Mr. George F. Chambers, of the Church Institution, on whom we have no objection, this week, to confer additional notoriety. Mr. Chambers has made an elaborate appeal to Churchmen to resist the measures promoted by the Liberation party. We do not remember that either the Institution or its advocates have ever pretended to base their action on very high motives or principles, but now they have condescended to the lowest. Mr. Chambers has taken the trouble to select from the writings and speeches of well-known Nonconformists, certain epithets which have been applied to the State Church, as such, and has now put them together, without any indication of the character of their context, for the purpose of inflaming some of the worst passions of some members of his sect. The quotations are not new; they have already been pretty widely circulated in tract form, but as they have obtained the additional currency of the columns of the *Clerical Journal*, we do not see why they should not obtain the equal currency of our own columns. Here, therefore, they are:—

The Church (says Mr. Chambers), is assaulted by the Dissenters not only by their money, but with their pens and tongues. I annex a few specimens of infamous scurrility enough to put every respectable schismatic to shame:—

Mr. Thomas Binney solemnly declared some years ago that the Church "is a great national evil, and that it destroys more souls than it saves."

Mr. Bright, M.P., says that Dissenters care nought for Church-rates, as regards their pecuniary amount, but look upon them as indicating "a supremacy" which ought to be abolished.

Mr. William Brook wishes to see all churches, ecclesiastical lands, and tithes, appropriated by the State.

Mr. George J. Cookerell does not "believe in just stopping short at the matter of Church-rates."

Mr. J. Crompton considers "the existence of the English clergy . . . an evil of gigantic nature."

Mr. R. W. Dale denies that the Church of England is "a true Church at all."

Mr. John Foster regards the English clergy as

"multitudes of authorised teachers who teach not the Gospel."

Mr. John Angell James considered the alliance of the Church with the State to be "a mighty mischief."

Mr. John Kelly thinks the Church "imbecile for good, and potent only for evil."

Mr. George Legge regarded Church and State as "a blunder and sin."

Mr. Daniel Vaughan says that every Independent must be "opposed to an Established Church."

Mr. Andrew Reed was of opinion that the majority of the clergy exert "a powerful influence" against "the religion of the Bible."

Mr. Thomas Toller looks upon the union of Church and State as an "absurdity."

Mr. Edward Miall says that the Church is "an abomination"; "an evil of frightful magnitude"; "a national plague"; "an aristocratic imposture"; "a disgusting pretence"; it "desecrates religion"; and is "a blunder, a failure, and a hoax."

Mr. Baptist Noel considers the union of Church and State to be "unprincipled, absurd, and mischievous," and the Church of England and her clergy thoroughly "corrupted."

Mr. Charles Haddon Spurgeon declares in language of unrestrained violence that we [Churchmen] shall rue the day in which oppression unloosed the tongues of the Dissenters, who will expose our abuses to the very children in the street, who will teach the peasant at the plough to loathe our Prayer-book, and declare to the pauper on the road our ferocious persecutions. [Of whom?]

Mr. T. A. Wheeler denounces the Church, and is "prepared for a war against it which nothing shall lull, and nought but its overthrow shall end."

The *Christian's Penny Magazine* declares that the Church "is an engine in the hands of Satan, to delude and deceive the people."

The *Nonconformist* newspaper talks about the "frightful demoralisation" of the conscience of our clergy.

The *Patriot* newspaper denounces "the Papal heresies of the Anglican Church," and declares that there are "pestilential heresies" embodied in the Church's doctrines.

The remaining portion of Mr. Chambers' letter consists of a description of the "gigantic machinery" of the Liberation Society, and of the certainty of the success of that extraordinary institution if Churchmen do not arouse themselves.

Yet, of what need Churchmen be afraid? Our columns this week contain a very brief summary of some of the more public and effective work of the Society. There are lectures delivered at one place on the Union of Church and State, at another on the political and social objections to the union, at another on the aims of the Liberation Society, at several others on the same subject, and in local journals these lectures are reported almost verbatim. Are Churchmen of Mr. Chambers' class afraid of this? What is there to dread? Why should they be so terrified? Are they afraid of the spread of information? Are the doctrines of religious equality of so clear a nature, and put in so persuasive a form, that it is believed the people will by-and-by accept and act upon them? Why this rage and temper? Surely the Church can hold its own? We have enough, in all conscience, to put us out of temper sometimes. We are frowned upon, excluded from society, browbeaten, dragged before magistrates, fined, and subjected to all sorts of social degradations; but one self-inflicted degradation we are not subjected to—we take care to keep our temper.

THE PROPOSED CHURCH-RATE SETTLEMENT.

(From the *Daily News*.)

The interval that has elapsed since the second reading of Mr. Hardcastle's bill has been sufficient to give all parties concerned in the law of Church-rates an opportunity of expressing their opinion as to the proposal of Mr. Gladstone. The result is on the whole very favourable, and we believe we may safely assume that the form in which this long-standing dispute between Churchmen and Dissenters will ultimately be adjusted has been gained. The merit of Mr. Gladstone's plan is that it gives the opponents of Church-rates substantially all that they have been contending for, in a form which the friends of the Church may equally accept without a sense of humiliation. This is what intelligent and reasonable men on both sides perceive, and the more plainly the character of the proposal is apprehended the more supporters it will gain. On both sides there are, indeed, extreme men who shout "No surrender," and who would gladly prolong the war apparently for no other reason than love of the fighting. Amongst the Dissenters, one or two shrill, feeble voices are heard asking whether this great question is to be settled by a compromise. By all means, we say, if that which is acceptable to one party because it is in form a compromise, pleases the other because it concedes the substance of their demand. What the Dissenters have asked is the cessation of compulsion in respect of Church-rates, and this Mr. Gladstone's proposal would secure. The only tangible objection made on the side of Dissent is, that if the machinery of Church-rates is left in the hands of Churchmen, every parish will thenceforward have its Church-rate; and that where Dissenters are few and poor they will be compelled to pay rates by the application of social pressure. We suspect that they will. But how are you to legislate against the evil? The State cannot keep up in this country

a sort of Freedmen's Bureau to shield the newly emancipated in every rural parish from the influence of those who have employment, wages, and custom to dispose of. Social influence is a fact which will have its value under any circumstances, and legislation cannot hinder its possessors from exercising it. By destroying the present compulsory power of the members of one community to exact tribute from another by the agency of the law, the Legislature would do all it can to discredit the abuse which is apprehended. . . . It is to be regretted that Mr. Gladstone should have impaired the completeness of his proposal by intimating that Dissenters, after being relieved from the payment of rates and retiring from the business of administering their proceeds, should still be liable to bear their part in keeping up the churchyards as burying places. The fabric, and the worship, and the churchyard stand on the same footing. The Dissenter objects to pay towards keeping up the Church, not because the clergyman refuses to baptize, marry, and bury his children, but because he cannot enter it with his own creed, his own prayers, and his own minister. The same is true of the churchyards, and for the same reason Dissenters ought not to be asked to pay to keep them up, unless indeed it is proposed to give them the same right in those yards as Churchmen enjoy. At present, as everybody knows, a Dissenting minister is not allowed to bury the oldest member of his flock in a churchyard. Many Churchmen wish that the prohibition should remain, and in that case the liability of Dissenters to keep up the graveyard cannot fairly be maintained. The subject is too small a one to wrangle about; but obviously the only way to avoid future disputes is to treat the churchyard either as common to the parish, and then to give all the parishioners equal rights therein, or to treat it as belonging to the Church, and leave Churchmen to keep it up. Only let it be distinctly understood that compulsion is to cease on the one hand, and interference on the other, and there is no question between Dissenters and Churchmen capable of being brought before Parliament that may not be fairly and easily settled.

(From the *Guardian*.)

We are sorry to observe in the columns of our contemporaries, and in the speeches of some leading politicians on the Church side, a disposition to adhere to the plan of simply resisting the abolition of Church-rates as long as they can. We are sorry for it, not merely because that policy must, according to all present appearances, issue in defeat, but also because the existing condition of affairs is not one which it is really worth our while to preserve. In a multitude of parishes, and those the most populous and important, Church-rates are at present refused; but Church affairs are still left in the hands of the very persons who have refused them. In some cases Dissenters maintain their policy of aggressive interference on the plea that they might be saddled with rates if they left the vestry in possession of Churchmen alone. Whatever we may think of the allegation, the state of things in defence of which it is urged cannot surely be thought favourable either to peace or progress in the Church. We want some arrangement by which the affairs of a parish virtually deprived of Church-rates shall be conducted in view of that deprivation—not as if its rate were still annually received and spent. And we can hardly persuade ourselves that the convenience of the rural parishes, so far as it is served by the operation of the existing law, ought to be regarded in preference to the restoration of order and efficiency to the Church system as it affects parochial organisation in our great towns. There is no question now—to use Mr. Bright's silly phrase—of "ticketing" Dissenters, but simply of leaving all sorts of people, Churchmen and Dissenters alike, free to spend their own money and manage their own affairs. Any settlement which should bring about this result would, in our opinion, be worth far more to the Church than the difference, whatever it is, between a voluntary and a compulsory rate. We wish that both parties could see the matter in this light, especially that those who claim to be considered the peculiar friends of the Church would look to her moral, as well as her material, interests in the matter.

(From the *Patriot*.)

The only question is, whether the "abandonment of interference" which is asked of us means anything more than is really "fair and honest." We have gathered from some bygone articles in the *Guardian* that it will expect us to give up all "interference" in the choice of churchwardens, and in all other parochial affairs, whether they relate to the voluntary Church-rates or not. This would be neither fair nor honest. We are ready to give every sort of control of the collected funds over to the churchwardens, or to any other officer whom the Churchmen may appoint, but in the hundred other matters which come before a parish vestry, we shall still retain our rights unimpaired. Because we cease to pay Church-rates, are we, therefore, to have no voice in the management of parochial charities, or the levying of a highway rate? The thing is absurd, and we shall be glad to find that the *Guardian* and the Church party generally mean nothing of the kind.

To Mr. Gladstone's scheme we find nothing to object. It is necessary that the right of the subscribers to any voluntary fund to manage and control it should be secured by legal enactment; it is only fair that Churchmen, who have been so long accustomed to pay, not on our plan of voluntary contribution, but by assessment according to the value

of their property, should be allowed to retain the old machinery for collecting moneys. In rural parishes this may, perhaps, still be used as a means of extorting payment from those who do not attend the parish church, but all that we can do is to abolish the legal liability; we cannot prevent social tyranny. That will dwindle away; the threats of the squire and the vicar will cease, or they will cease to have any terror, when the voluntary character of the subscription becomes thoroughly understood by the curmudgeons as well as the Dissenters. We do not quite understand what Mr. Gladstone proposes about the burial-grounds. Dissenters will be perfectly ready to pay their quota towards keeping them in decent order, because, as parishioners, they are entitled to bury their dead in them; but if they are to be called upon to pay a special rate for this purpose, they will have an irresistible case for the admission of their own ministers to perform the funeral service at their interments. On the part of Nonconformists, therefore, there will not be the least opposition either to Mr. Waldegrave Leslie's resolutions, or to any others which will answer the same purpose—compulsion being "fairly and honestly abandoned."

(From the *Freeman*.)

But it is objected, Dissenters will be deprived of their old status in the parish vestry. Now the *Times* seems half to uphold this ultra-Dissenting objection, for it remarks that "legally excluding half the inhabitants of a parish from interfering in Church matters would create a strong line of demarcation between Churchmen and Dissenters." We reply, it would be no stronger than the natural line. At the worst, the pragmatical Dissenter could enjoy the pleasure of interfering if he chose to pay; and if he did not pay, we cannot commend his wish to intermeddle with the application of a fund to which he had not contributed. It will certainly never be proposed to deprive the Dissenter of any other parish rights under cover of excluding his interference in a voluntary Church-rate; and where it is now voluntary we never heard of any Dissenter wishing to interfere. It is said that the churches are national property, and that we have a right to see to what is done to them. So we have in theory, but in practice if they are but kept in repair that is all that we, as co-landlords of the churches, need ask, and even that is a point on which we have not hitherto shown much concern, and cannot well affect to show it now.

For ourselves, we confess to some pleasure in finding, if we can, something to concede to antagonists. We share the English feeling which descends to the humblest dealers, of "throwing off something for luck." Utterly wrong and bad as Church-rates are, we like best a settlement, which, while it compromises no principle, saves an opponent from apparent humiliation. We like conciliatory victories. If Churchmen cling to their old form, but are willing that it should be form only, so far as we are concerned, would they not reasonably feel irritated by our refusal? The proposed concession is very different indeed from asking us to permit Churchmen to tax themselves—this, as opponents of all compulsory religious taxation we must in honour and on principle oppose.

We only concede them now their old form of applying to Churchmen, leaving those Churchmen, like Dissenters, to pay if they wish. The compulsion is the wrong. It is the sore point. Get rid of that, and no person unwilling to contribute to the support of a Church will be troubled about it, nor will any obnoxious mark, like that of a formal written exemption for conscience' sake, be fixed upon him.

(From the *Church Review*.)

Mr. Gladstone's notion appears to be, that we should gradually give up points in detail, in hope that, by the time everything is surrendered, the great spiritual revival in the Church will have fitted her to stand alone, "trusting to the hearts of the people." Counsel of this sort is based upon the impression that the union between Church and State cannot ultimately be maintained. There are, however, another conviction and another intention by which our policy may be guided. There is some feasibility in the conviction that, as the Church's standard of moral and spiritual efficiency is raised, men's anxiety to preserve her national standing may both intensify and extend; and there is some reason in the intention which seeks to delay the efforts of the political adversary meanwhile. It is a mercy to the nation to save it from an irreversible decision before it has yet recovered its right mind.

(From the *Clerical Journal*.)

We have a strong conviction that this question never will be settled as Dissenters and demagogues wish it to be, but that as time rolls on the monstrous absurdities of the whole scheme of abolition will be clearly seen. We hope that when the bill comes into committee it will either be made useless by being deprived of its main feature, or rejected by a majority. We cannot receive the decision of the Commons last week as an unmixed one, for the impression on which the votes were given was that in committee some compromise would be introduced. It was on such an understanding that Mr. Gladstone voted for the second reading, with, we think, singular inconsistency with his own antecedents and his own arguments. We believe that the longer a settlement can be delayed now, the better.

(From the *John Bull*.)

As long as the Church of England is the National Church, as long in each parish of the land the parish

church is the property and domain of the parishioners, free to all, open to all, used by all, so long is it our wisdom and duty to defend the system of Church-rates on the principle which underlies and can alone support the existence of a National Established Church. For the policy of thus basing the defence of Church-rates upon a clear and intelligible principle we need only glance at the past. Before the magnitude of the question in issue was perceived by Parliament and the country, before the Liberation Society, emboldened by the terrors of their perplexed opponents, had proclaimed their real ulterior objects, and while compromise after compromise was suggested by Churchmen, the majorities in the House of Commons for total and immediate repeal went on increasing; but from the time when Mr. Disraeli in 1860 took his stand at Amersham on the principle of a National Church, and announced that the Church-rate battle must henceforth be fought out on that principle, defeat was changed into victory, and Whig country gentlemen became willing and eager to record their votes in favour of Church and State. Nor does the accidental majority of thirty-three on the second reading of Mr. Hardcastle's bill militate against this view. The last Parliament, which gave a political majority to Lord Palmerston of only thirteen, pronounced at first against Church-rates by a majority of seventy; by dwelling on the great principle really at stake, the defenders of Church-rates ultimately converted that majority of seventy into a minority of ten; and so, we venture to prophesy with all confidence, will it be in this Parliament?

Deluded by Mr. Gladstone's unexampled sophistry and inconsistency, some new members, still smarting, perhaps, from the hustings persecution of Dissenting demagogues, followed their leader into the lobby which, on the question of Church-rates, will receive them no more. That majority of thirty-three will speedily and surely melt away, and the Parliament of 1866 will ratify the decision of its predecessor, and continue to the 10,000 parishes of England and Wales which desire to maintain their religious fabrics and services through the immemorial custom of Church-rate, their ancient right and privilege.

THE LIBERATION MOVEMENT.

HEREFORD.—The Rev. William Best, M.A., lectured at the Corn Exchange in this city on the 9th inst., on "The Liberation Society—What it wants, and why it wants it." The chair was taken by Mr. John T. Southall. The chairman, in his opening address, stated that the only connection he had with the Society was the payment of a small subscription to its funds. He concluded that all present were aware that the chief question with which this Society dealt was the question of Church and State—viz., as to whether the intimate connection which exists between the Church of England and the State was or was not conducive to the best interests of religion. Now, he might say that from his earliest days he had been brought up in the belief that this was not the case, and that in maturer years his early impressions had become a deep conviction, and he was then prepared to say that he believed that the true religion of Jesus Christ lost to a very great extent its influence and its vitality when it became connected with political power. The chairman then reviewed in a lucid manner the points at issue between the Free Church and the State Church, and said in conclusion that he did not believe that Dissenters could be able to move the Church of England from her present position, but that truth would prevail in the end. The Rev. W. Best followed with a very clear and elaborate exposition of the objects of the Liberation Society, remarking especially that the Liberation Society claimed more freedom for the Church of England than she at present possessed. The address was listened to with great attention. A full report appears in the *Hereford Times*.

ACCRINGTON.—A lecture was delivered in Accrington by the Rev. Charles Williams, of Southampton, on the 13th, which is reported at great length in the *Preston Guardian*. James Barlow, Esq., manufacturer, occupied the chair, and there were on the platform the Revs. W. H. Wylie, M. Lewis, and Messrs. J. Shaw, J. Barnes, W. E. Jackson, G. Marshall, and T. Haworth. The audience was a very large one, the room being comfortably filled. The chairman in the course of his introductory observations said that they might depend upon it that thinking men, as they turned their attention to the great question of religious liberty, would never be satisfied, would never rest, until they had religious equality from one end of the land to the other. He was a member of the Liberation Society, and he was not ashamed to own it. He was a member because its object was fair and right. It sought by all constitutional means to sever religion from the State, and to place every man on an equality in religious matters. As it was said in the House of Commons the other night, "the question of a State Church could never rest," and, if they looked abroad they found that efforts were being made to secure a separation between the religion of the country and the State. Italy was seeking by constitutional means to secure a separation of religion from State patronage; and if they looked at their own colonies, and the great continent of America, there was abundant proof that a religion could exist without State patronage and support. Mr. Williams then proceeded to deliver his lecture, which was on the subject of the "Voluntary principle, what it is, and what it has done." The lecturer reviewed the origin and nature of Church property; pointed out the

Scriptural sanctions of the Voluntary principle, and showed what had been accomplished by it. His lecture was loudly applauded throughout. At the close of the lecture the following resolution was moved by Mr. Marshall, seconded by Mr. Barnes, and carried unanimously:—"That this meeting, having heard the excellent statement of the Rev. Charles Williams, hereby expresses its conviction that the Voluntary system is the only fair and Scriptural mode of supporting religion; and, therefore, pledges itself to support by every means in its power the Society for the Liberation of Religion from State Patronage and Control." An auxiliary to the Liberation Society was then appointed, and afterwards Mr. Haworth moved, and the Rev. W. H. Wylie seconded, a vote of thanks to the lecturer, which was carried with loud applause.

DAVENTRY.—On the same evening a lecture was delivered in the Lecture Hall, Daventry, by the Rev. W. F. Callaway, of Birmingham, on the objects of the Liberation Society. E. Ashworth Biggs, Esq., occupied the chair. The lecturer reviewed at length the general aims of the Society, pointed out their historical significance and Christian importance. At the conclusion of his lecture he said that the separation was desired for the sake of religion in England. It admitted of no dispute that the Established Church had done but little, in proportion to her size, for the evangelisation of the land. It was held that her political constitution had indirectly done much to hinder the spread of true religion in the country, and that her power as a Church would be greatly increased by her becoming entirely a spiritual corporation. It was also to be desired for the honour of the Lord Jesus Christ. His name and His religion were degraded by the alliance of a Christian Church with a secular government. His kingdom was, contrary to His own expressed will, made of this world. His authority was denied or ignored by the usurpation of power in the government of His Church by earthly powers. When the people in bondage—ceasing to value the flesh-pots, the cucumbers, and the lemons, and the leeks, and the onions, and the garlic—should go forth following their rightful leader, even though it were for a time into the wilderness, they should become a great and mighty people, and the glory of God be seen in their entire subjection to Him. (Loud cheers.) A vote of thanks to the rev. lecturer was proposed by Mr. J. M. Rodhouse, and seconded by Mr. P. O. Hillman, and carried unanimously. In replying to the vote, Mr. Callaway said that he hoped he had not said one word that could give pain to those who conscientiously held different opinions, for it was far from his wish to do anyone harm; and it would be a great gratification to him to be able to hope that he had done any good. The above is abridged from the *Daventry Spectator*.

PRESTON.—On the same evening a lecture on the "Religious Objections to the Union of Church and State," was delivered in the Corn Exchange, Preston, by the Rev. T. Davies, of Over Darwen, and formerly of Preston. There was a numerous attendance. On the platform were Mr. J. McKean, of Walmer Bridge, who occupied the chair; the Revs. R. Slate, G. W. Clapham, W. C. Squier, G. Kidd, J. O'Dell, Stewart, and Evans; Messrs. J. Haslam, R. Charnley, Swindhurst, Blackburn, &c. The chairman, in the course of his remarks, said that he wanted to see the Liberation Society and its supporters advance past one great difficulty which at present beset them, and that was the difficulty of bringing their opponents to anything like a fair, candid, and just, and sometimes even truthful consideration of the question, and hear what arguments they advanced in support of their views. He trusted that such lectures as that to be given that night, and such further consideration to the great ecclesiastical questions before them, would by-and-by bring them to that period and to that stage when all parties concerned would do their duty in giving the fairest, fullest, most candid and impartial consideration to those great matters which, however people might now regard them, must in time be settled, and which would continually come up to the surface and press for settlement, let men do what they liked now in the way of putting them out of sight. He would now declare as an axiom what ought surely in the present day to need no debate—that in a country like ours, and in the present state of public questions and of public opinion, there was, he thought, no middle ground between establishing—that was, sanctioning by State pay—all kinds of religious teaching or none at all. He then contended that the union of Church and State was unjust, and that the time was coming when a fair and candid consideration would have to be given to the question with the view of a final and satisfactory settlement of it. Mr. Davies followed by a vigorous address, which occupied nearly three columns of the *Preston Guardian*. He reviewed the characteristics of the State Church, and showed how they were opposed to the religion of Jesus Christ. His address was loudly applauded throughout. Some confusion was occasioned at its close by the attempt of a young man, who rose "in a great passion" to controvert some of the lecturer's statements; and another youth, with a "wild expression of countenance," also created some disturbance. After this was quieted, a vote of thanks was moved by the Rev. J. O'Dell, and seconded by the Rev. W. C. Squier, the proceedings closed in the usual manner.—On the day preceding Mr. Davies' lecture, the Rev. Marmaduke Miller, of Darlington, delivered a lecture in the Assembly-room of the Corn Exchange, Preston, on the "Political and Social Objections to the Union between Church and State." There was a large attend-

ance, including a few noisy parties belonging to the "opposition," and one or two gentlemen. Mr. Councillor Haslam occupied the chair, and amongst those on the platform besides the Rev. M. Miller were the Revs. R. Slate, W. C. Squier, W. J. Stewart, and R. Wilkinson; Messrs. Blackburn, Cox, J. Howarth, &c. The introductory address of the chairman was frequently interrupted, but the lecturer, on rising, was received with loud applause. In the course of a very elaborate address, he pointed out the social and political objections to a State establishment of religion, reviewing the history and condition of the Established Church at great length. At the close the following scene took place:—

A person in the room, who afterwards turned out to be the "famous" Richard Gradwell, here essayed to make some observations. At the request of the chairman, Gradwell mounted the platform, and said: There has not been a single ground on which a question could be asked in the lecture. ("Will the how'd thi noise?" and laughter.) The arguments have been so poor—(laughter)—and so devoid of reason—(laughter)—that to ask one single question on the whole lecture would, I find, be a complete impossibility. (Laughter and applause.) We have had nothing but a history of England read to us—"Hear, hear," and "Put him out"—and I really felt that when I came to-night the policeman ran up after me, for I had not given up my ticket; but I had been away, and went in. ("What's t' talking about?" and uproar.) But, gentlemen, let us have a fair platform—fair argument; and let me tell all of you that the members of the Church of England will stick to the Church, as such, while there's a drop of blood in—(uproar and applause).

The Chairman: I think the statement made at the commencement of the proceedings was that any party might ask a question; and I think it is scarcely fair for you to make a speech. Ask a question if you like, but we can't do with a speech.

Gradwell: Am I allowed to speak—to address you? (Cries of "No, no.") There's liberty—

The Chairman: Ask any question you like.

Gradwell: In the name of God allow me to say a few words. (Cries of "Put him out," "Liberty," and "Knock him off.") I wish to say—[John Gregson: At the question at once.] I wish to say—(interruption). If I am not allowed to speak in this liberal audience in my own town—if I am not allowed to address a few words to you on a question so great, so momentous. ("Oh shut up" and "At th' question.") I will do so. Have not the Dissenters of this country originally, that is at the time of the Reformation—(interruption)—did not the members of the Church of England obtain for us those liberties and privileges which the Dissenters enjoy at the present time? ("Yes," and "After they were forced," laughter, &c.) I shall have another question to ask, and—"Let him sup," and laughter).

The Rev. M. Miller: Oh it is utterly absurd. He talks about Dissenters at the time of the Reformation. What does he mean? Dissenters at the time of the Reformation! Why he must go and read a little more history. Who does he mean by Dissenters at the time of the Reformation?

Gradwell: They were not Dissenters at the time of the Reformation; but they went from the Church afterwards. ("Oh what's that thar talking about?" "Hold thy noise," &c.) I ask you this question—did not the Dissenters of the present day—those who dissent—the Nonconformist body—from the teachings of the Church of England—derive that liberty and freedom which they enjoy at the present time from the Church of England? (Applause, and cries of "No, no," "Very well," and "Has t' done?")

The Rev. M. Miller: I suppose the question he puts is this—whether the liberties which we as Dissenters enjoy have not been purchased for us by the Church of England. ("Yes.") Now I think I gave a very clear answer to that question in the course of my lecture. I commenced with Henry VIII., and came through the reigns of Elizabeth, Charles I., and Charles II., and showed you what had been enacted towards those who did not believe in the national system of religion. I referred to the persecution which had taken place. Why during the time of Charles II. there were 8,000 Dissenters in the prisons of this Protestant England of ours; and yet this gentleman asks me whether the liberties which we as Dissenters have to-day were not procured for us by the Church of England. (Applause.)

Gradwell: Yes I do. ("Why, then, thou's a fool.")

The Rev. M. Miller: Well, it is a very marvellous question.

Gradwell: In your eyes.

The Rev. M. Miller: It is. I have no more to say in reply to such an absurd question.

Gradwell: The next question I have to ask is this—Whether the Liberation Society, in the purpose of their meeting this evening, which is the separation of the Church from the State, will not be more dangerous to the peace and tranquillity of the country than the Fenian movement will be? (Laughter, and "No, no.") I cannot help thinking that this is an auxiliary society to the Fenians. (Great laughter.) The lecturer has said so much about Ireland, and he seems to sympathise so much with Ireland, that really I cannot but think he is himself a Fenian. (Great laughter, and "Make him hold his noise.")

The Chairman: I think that it is unnecessary for Mr. Miller to answer such a foolish question as that.

A Voice: Let Gradwell sup, or he'll faint. (Laughter and confusion.)

Gradwell here walked with a degree of dignity to the table in front of the chairman, poured out a glass of water, sipped it, and then returned to his seat amid applause and cries of "Was it good?" &c.

The Rev. M. Miller then said: In reply to what has been said as to the Liberation Society being as dangerous as the Fenian movement, allow me to say that the object of that society is to give a clear stage to all religious sects, to place all in a state of equality in the eye of the law, to give no favour to any man, and to make all, so far as their religious belief is concerned, equal in the eye of the law. That is our object. If that is dangerous to the peace and prosperity of the realm, I confess that I am too dull to see it. I have shown you what the other principle has done—how it has brought the nation into a state of warfare; how it has filled our prisons; how social discords and feuds have been fomented; and how they are fomented by it at this day. Half of the social strifes we have arise out of this union,

and a good many ill-feelings in this town spring from the same cause. And yet this gentleman asks if equality of religion would not be as dangerous as the Fenian movement in Ireland! Really it is such a preposterous question that I think no answer is necessary. (Loud applause.)

Some more pleasantry of the same kind took place on the vote of thanks to the lecturer, which was carried amidst loud applause against a minority of about a dozen.

MANCHESTER.—On March 13 Mr. Miller delivered the same lecture, which formed the third of a series, at the Town Hall, Manchester. Mr. James Siddons occupied the chair. He referred to the great divisions within the Establishment, and said, unless some change were effected, there would be something like the disruption which had taken place in connection with the Church of Scotland. He did not envy the clergy the thralldom in which they were held; and if they had only courage and faith in their own principles and their own people, they would burst the fetters which bound them, and they would effect a hundred times more good than they could possibly do in their present circumstances. Mr. Miller's lecture was received throughout with loud cheers. Thanks to the lecturer were moved by the Rev. Dr. McKerrow, seconded by the Rev. J. Coleman, and carried with acclamation.

STOCKTON.—A lecture was given in the Temperance Hall, on Tuesday evening, by the Rev. W. Walters, upon this subject. W. Benington, Esq., J.P., occupied the chair. On the platform were the Rev. W. Leng (Baptist), Rev. G. Allen (Congregational), Mr. Nicholson, and W. Braithwaite, Esq., J.P. The lecturer commenced by giving his reasons for opposing the connection of Church and State; and gave as one reason that the Church was paid by the State, which of course is not true. He took a searching view of the Bible to find examples for such an union, and quoted the case of Melchizedek, and of the Jewish Church, neither of which sanctioned such a connection under the Christian dispensation. As Christ told Pilate, "His kingdom was not of this world," and he was therefore opposed to a Church and State religion. The apostles never sanctioned a State Church. He was opposed to a State Church because it was contrary to the Bible, the teaching of Christ, and the spirit of Christianity. It was opposed to the kingly office of Christ as head of the Church—the Church substituting the Queen as head of the Church. He was opposed to the union because the State chose the religion of the people, and because the patronage of the Church was in the hands of the State, who appointed ministers who could preach any kind of doctrine, and because livings were bought and sold, and that all these things were opposed to the true interests of religion. He referred to tithes and Church-rates as a heavy tax upon the people, and said the Voluntary principle was the best for the Church. A vote of thanks was given to him, and to the chairman.—*Stockton Herald*.

THE REV. C. H. SPURGEON'S COLLEGE.

The annual meeting of the friends and supporters of the institution which the Rev. C. H. Spurgeon has established in connection with his Metropolitan Tabernacle for the training of young men for the ministry, was held on Tuesday evening. A very large company assembled in the spacious room beneath the chapel, and Mr. Spurgeon gave an account of the working of the College during the past year. The amount of money subscribed, the amazing labour accomplished by Mr. Spurgeon in the superintendence of the institution, and the results of the students' efforts, made up a marvellous history. More than 4,400l. have been received and expended by the treasurer during the twelvemonth. The weekly offerings at the Tabernacle have produced 1,597l. 3s. 7d.; tea-meetings, 306l. 6s. 3d.; donations, 2,135l.; collected by Mr. Spurgeon, 351l. 19s. 10d.; and collections sent in by former students, 74l. 11s. This had all come in spontaneously, and it was not intended ever to seek for a roll of subscribers to bring in a fixed income on which dependence should be placed. Believing it to be God's work, they looked prayerfully and with confidence to Him to send the means necessary for its maintenance and prosecution, assured that when these failed, the time would have come for giving it up. The funds had at times been very low, but never wholly exhausted. The amounts received had been spent in the most economical manner possible, chiefly upon the students' board, and in the purchase of books for their use. Mr. Spurgeon reminded the meeting that there were charges in connection with this College not incurred by any other. It sometimes happened, for example, that students had to be clothed as well as fed and educated, while beyond the limits of the College proper, large evening classes were conducted, into which any Christian young man in business might enter and receive a good education free of all cost, except, perhaps, in the matter of elementary books. From these classes many of the College students had been obtained. At least twenty young men had gone forth during the past year, either to gather new congregations or to revive old and almost defunct churches; and they had met with very gratifying success. A chapel-building fund was started two years ago, to which 5,000l. was to be paid in during five years, to be lent out without interest; 2,500l. had been received, and the whole of it lent.

The Rev. W. Brock, who presided at the meeting in the absence of Sir S. M. Peto, said he much questioned if such a report had ever been presented anywhere else in Christendom.

The Rev. G. ROGERS and the Rev. J. A. SPURGEON

gave further details of the mode of working the College and the instruction given. The latter gentleman mentioned that there were now nearly one hundred students in the College, and out of the fifty-nine students who had become Baptist pastors during 1865 forty had gone from that institution. Several of these students had undertaken charges during the year gave brief accounts of their proceedings and present prospects. At the close of the meeting the greater number of the present adjourned to another large room, in which a very handsome and elegant supper was laid out at the expense of Mr. T. R. Phillips, and some five hundred ladies and gentlemen sat down to the feast thus generously provided. In the course of the evening a gentleman offered to give 100*l.* to the funds of the College on condition that 1,000*l.* were at once subscribed, and before the meeting broke up promises of more than 900*l.* had been received.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The 21st annual meeting of this association was held on Tuesday evening at Exeter Hall. The Earl of Shaftesbury was to have taken the chair, but at the latest moment a letter was received from his lordship, regretting his inability to fulfil his engagement, in consequence of the east wind having violently attacked him in the face, so that he had been confined to his room since Saturday afternoon. Mr. Robert Bevan was then called to the chair.

The report, which was read by the SECRETARY, Mr. Edwyn Shipton, stated that during 1865 the mission of the association had been sustained by the activity of 750 members in the spheres of their daily calling, by Bible-classes, devotional meetings, addresses from ministers, distribution of 42,000 tracts, and by its library and reading-rooms. Branch and other associations existed throughout Great Britain and Ireland, in the principal colonial cities, and in connection with the churches of the Reformation over the continent of Europe and the United States. The association greatly needed pecuniary assistance. The receipts for the last year were not equal to the expenditure (including a former deficit of 152*l.*) by 416*l.* 4*s.* 1*d.*, the receipts being 3,409*l.* 18*s.* 2*d.*, and the expenditure 3,826*l.* 2*s.* 3*d.*. The secretary also read letters of apology from various ministers and gentlemen who were unable to be present, including the Revs. Dr. Raleigh, H. Venn, Dr. Waddy, and Sir Morton Peto, Bart., M.P., who, in consequence of severe illness, had been compelled to fail of his engagement here, and also at the Metropolitan Tabernacle.

The Rev. THOMAS NOLAN moved the first resolution:—

That the condition and circumstances of young men of the commercial classes render it highly important that the mission of the Young Men's Christian Association should be sustained, as an essential auxiliary to the Church of Christ, and as conducive to the general well-being of society.

As bearing witness to the deep interest he felt in the progress of this association, he said he had been present at every one of its anniversaries since he had been in London, and he looked forward to be present when another year rolled round, when, he trusted, the statement of accounts would show the balance on the other side. He hoped the lectures, or some equivalent, might be resumed; perhaps an intermission in the work would give a keener zest when they were resumed. The object of the society was blessed, and it must succeed. That object had been stated to be the protection of those who were yet untainted with the grossness of vice, and the Christian reclamation of those who had been. They fulfilled the double object of the lifeboat and the lighthouse; the one to guard from evil those that had not yet been wrecked, and the other to rescue from the sinking ship those that, but for their timely aid, must have perished and been heard of no more. (Hear, hear.)

The Rev. Dr. JOHNSON seconded, and the Rev. W. Brock, of Bloomsbury Chapel, supported the resolution. The latter, in the course of a speech which was much applauded, said:—

This association was said to help, and he believed did help, the church of Christ in very many ways. As an auxiliary to the church, it arrested young men's attention in a way that some ministers, at all events, were not able to do. The members invited their friends to go to the rooms in Aldersgate-street, and multitudes of ungodly men would go to a social meeting who would not go to a church. He believed God often used a great deal of preparation in order to bring young men into contact with the truth, and this association was helpful in that way. It ministered genial and pleasant appliances. When they went to Aldersgate-street the young men did not always see ministers, of whom they had a sort of dread or dislike; but, when they saw that those with whom they came in contact were not morose, misanthropical, or gloomy, and that they had mind and intelligence, as well as other people, they were brought further. This association supplied ragged-school teachers, Sunday-school teachers, tract-distributors, men who had courage enough to go into the haunts of vice and immorality, in the "slums," as they were once called by a celebrated personage, that they might rectify, and under God set things to rights; and hence it was auxiliary to the Church. Then it provided them with Christian ministers. He knew men who were occupying the pulpits of several of their churches, who were brought to God by the method and means of this association. It had, therefore, been helpful, and deserved their continued support; for, as the Lord liveth, there was nothing that would elevate our country from its confessed moral degradation, nothing that would shut out Popery, but a race of men and women who knew what they believed, and why they believed it.

A resolution recommending the agencies of the

association to employers and the Christian public generally was moved by Mr. SAMUEL HOARE, and seconded by the Rev. EMILIUS BAYLEY, B.D.

Mr. A. McARTHUR proposed, and Mr. J. G. SHEPARD seconded, a vote of thanks to the Earl of Shaftesbury, the president of the association.

ECCLESIASTICAL TESTS AT OXFORD.—It would seem that some change had come over the plans of the Opposition; Sir Stafford Northcote having given notice of his intention to move the rejection of the Oxford Tests (Abolition) Bill, which comes on for second reading at this day's sitting of the House of Commons. He will not find his opponents unprepared.

THE IRISH CHURCH ESTABLISHMENT.—Sir John Gray's motion on this subject has been postponed to Tuesday, April 10th.

MR. BOUVIER'S BILL.—The authorities of both Oxford and Cambridge Universities have adopted petitions against the bill for abolishing the declarations required of Fellows under the Act of Uniformity.

THE NATAL BISHOPRIC.—The *Church and State Review* says:—"We are able to state that the successor to Dr. Colenso—who was excommunicated on January 7—in the Bishopric of Natal has been selected, and will speedily be consecrated. All the English prelates, we are further told, have agreed to recognise the new bishop as occupant of the see."

SUNDAY-SCHOOLS IN WALES AND THE BIBLE SOCIETY.—About six months ago the Rev. Thomas Phillips, of the British and Foreign Bible Society, made an appeal for one penny from every member of the Sunday-schools of the Principality, towards the erection of the new house for the Bible Society. The result was 533*l.* 14*s.* 3*d.*

THE FRENCH PROTESTANTS.—M. Baroche, the Minister of Justice and Public Worship, after long consideration, has rendered a decision against the orthodox majority of the Paris Protestant Consistory in the matter of the pastor, Martin Paschoud. He rules that the consistory has no right to put him on the retired list, with a pension, and refuses to confirm its resolutions to that effect.

THE DIVISION ON THE OATHS BILL.—The following thirteen members of the Liberal party voted with Mr. Disraeli on Thursday:—Messrs. R. Aytoun, R. M. Biddulph, Sir R. Bulkeley, T. Chambers, M. E. Craufurd, A. Kinnaird, J. Lamont, J. Mackie, C. Norwood, Sir R. Peel, Colonel Sykes, Mr. G. Waldegrave-Leslie, and Mr. G. H. Whalley. Of the foregoing members six represent Scotch constituencies; five English, and two Welsh. The only Conservative members who voted with the Government are Mr. J. Hartley, Mr. N. Leader, Mr. J. Pritchard, and Mr. Charles Tottenham.

ENGLISH PRESBYTERIANS IN SCOTLAND.—A meeting was held on Thursday in the Free Assembly Hall, Edinburgh, to receive a deputation from the English Presbyterian Church in aid of the funds of that body. There was a very large attendance of ladies and gentlemen. Mr. Charles Cowan, of Valleyfield, was called upon to preside. The deputation was composed of the following:—The Rev. Dr. Hamilton, of London; Rev. R. H. Lundie, of Liverpool; Rev. William Dinwiddie, and Rev. G. Carlyle, of London. All of these gentlemen addressed the meeting, and stated the object of the deputation to be to raise if possible a sum of 10,000*l.*, in order to meet the wants felt by English Presbyterians. Dr. Candlish moved a resolution, recommending their claims to the favourable consideration of the Church. Mr. Miller, of Leithen, seconded the motion, which was unanimously agreed to.

COLCHESTER GRAMMAR-SCHOOL.—A further correspondence has been laid before us that has ensued between the Secretary of the Charity Commissioners and the representative of the memorialists, who, it will be remembered, protested against the unjust and sectarian character of the list of new trustees, who, one might presume, should be appointed to protect public interests, and not to serve the purposes of a political sect. But for the prompt and praiseworthy vigilance of certain public-spirited Liberals of Colchester, the Charity Commissioners would doubtless have sanctioned the appointment of the new trustees, and a great injustice and impropriety would have been committed. The solicitor to the school trustees was directed by the Charity Commissioners to communicate with the memorialists or their representative, with a view to revise the nominations, so as to satisfy the just claims of all parties. But as the solicitor happens to have strong political and religious antipathies, which he exercises without much scruple, he refused to conform to the directions of the Charity Commissioners, but urged the Board to sanction without further delay the appointment of the new trustees, nominated by himself and his clique. For this gross act of presumption, we are led to believe that a smart and humiliating rebuke was administered to the functionary, upon whom, however, we fear such castigation would produce slight benefit. The Commissioners are still in correspondence with the existing trustees, and we understand that a strong effort is to be made by the foes of religious freedom, headed, of course, by the priests of Colchester, to exclude Nonconformists and Liberals from the trust, which was founded and had been maintained for the benefit of the town at large, without respect to reli-

gious or political creed. Although the issues involved in this matter may not in themselves be of paramount importance, yet we conceive that, as defeat and exclusion from the trust would be humiliating and unjust to Liberals and Nonconformists, and might hereafter be taken as a dangerous precedent, it becomes our duty to resist, by all legitimate appliances, the offensive attempt at usurpation by an active and unscrupulous section of our opponents, and we counsel the memorialists to convene a public meeting of the inhabitants to endorse and strengthen their representations to the Charity Commissioners. —*Essex Telegraph.*

THE REV. C. KINGSLEY AT THE CHAPEL ROYAL, WHITEHALL.—On Sunday afternoon the Rev. Charles Kingsley, M.A., preached to a crowded congregation at the Chapel Royal, Whitehall, from the 12th chapter of St. Paul's Epistle to the Hebrews, verse 26, "Whose voice then shook the earth," &c. He referred to the changes which had taken place in men's minds at various stages in the world's history, and denied that the demand for inquiry in the present day led to doubt—on the other hand, he held that it tended to reverence for God's truth. He denied that the present was an irreverent age, and urged that such times as the mediæval ages were irreverent, when cloistered monks set up their petty cosmogonies as the word of God. He ridiculed the doctrine of those ages that there was a material hell either in the earth, the sun, the comets, or elsewhere. It was a doctrine of heathens, and entirely repulsive to Christianity, which was founded upon the moral work of God. He argued also against the doctrine of everlasting punishment, and expressed his belief that as at the reformation in the sixteenth century men threw off opinions which had prevailed for a thousand years, so now God might be directing men's minds, with regard to theology, ethics, and science, into a new channel, so that he might make new revelations to them.

DR. CULLEN AND THE UNIVERSITY QUESTION.—Archbishop Cullen, in a recent pastoral letter to his flock, vehemently condemns Trinity College, Dublin, all mixed education, and the "contemptible, worthless, hypocritical class produced by emancipating the school from the control of religion"; those who say that the ancient Irish Church, and Saints Patrick and Bridget, were Protestant; and Parliament-created churches, which he declares the English and Irish Churches to be. He assails Professor Cairnes, of the Queen's College, as an admirer of Mazzini, the greatest infidel and enemy of Catholicity in our days, and the great fomentor of all modern revolutions. On his (Mr. Cairnes's) return to Galway from his mission to London against Catholic education, he will be able (says Dr. Cullen) to edify his pupils with an account of his hero's theory of the dagger and his views upon assassination, or perhaps he will have time to "write parallel lives of Joseph Mazzini, the founder and propagator of secret societies in Italy, and of an invisible head centre of Fenianism, who is endeavouring to apply to Ireland the theories of Professor Cairnes's idol." Having disposed of Mr. Cairnes, Dr. Cullen disputes the validity of the consecration of the bishops of the State Church: they are not bishops or priests "after the order of Melchizedek," but only respectable laymen, deputed, not by Christ or His divinely instituted Church, but by the State, to discharge certain official duties which can in no way be looked upon as of a spiritual nature, and to hold certain revenues that have been diverted from their original uses and the intentions of the donors.

NOTTINGHAM CONGREGATIONAL INSTITUTE.—On Tuesday, March 6th, a meeting of those members of the general committee of the above institution who reside in London was held in the apartments of the Rev. J. H. Wilson, at the Congregational Library. The object of the meeting was to form an auxiliary committee of the institute for the metropolis; and James Sidebottom, Esq., of Manchester, and the Rev. H. Ollard, F.S.A., of Derby, were present for this purpose. Mr. Ollard suggested three modes by which this committee might render valuable service to the parent institution, thus defining its sphere of action:—1. To seek out and communicate with such young men in our London churches as may possess suitable qualifications for evangelistic work, and desire to enter upon it. 2. To aid indirectly in those efforts which are now being made to evangelise the metropolis, by introducing men who have been trained at the institute to various spheres of labour as Congregational or other missionaries. 3. To promote the pecuniary interests of the society, by arranging for public collections, by soliciting private subscriptions, and by the statement of facts relative to the design and work of the institute. The meeting was well attended. The Revs. Dr. Spence, W. Statham, A. Hannay, J. H. Wilson, and other gentlemen, took part in the discussion, during which an earnest desire for the prosperity of the institution was expressed. It was stated that there are now fifty-three students in the institute, and that its income is steadily increasing. S. Morley, Esq., M.P., has consented to act as chairman of the London committee, and the Rev. Dr. Ferguson as secretary.

RAGGED SCHOOL UNION.—On Monday evening the annual distribution of prizes to pupils of ragged-schools who have held the situations obtained for them for a period of twelve months' and upwards, with good characters, took place at Exeter Hall, under the presidency of the Earl of Shaftesbury. Nearly 1,000 boys and girls who had belonged to the various ragged-schools of the metropolis were present. Tea and cake were served at five o'clock. Mr.

Gent, the secretary, said that during the last thirteen years the number of prizes, including those of that evening, awarded to the pupils of the ragged-schools, amounted to 7,552, of which 4,402 had been obtained by boys, and 3,150 by girls. This year the number competing for prizes was 627, and 556 succeeded in taking them. These came from eighty schools established in the metropolis, and one boy obtained two prizes a fifth time. The periods during which the pupils held their situations varied, none being less than twelve months, and some as long as eight years. The committee felt that there had been increased care used in the selection of boys and girls for situations, and that the young people were exceedingly worthy of the prizes awarded to them. The committee were much gratified at the growth of moral character among many of the old scholars, and were of opinion that the scheme of annual prizes was productive of industry and good behaviour among the pupils. The Earl of Shaftesbury, after stating that although he suffered from indisposition, he had come to preside on the occasion from his fond regard for the boys and girls of the ragged-schools, said that a short time ago a supper was given to the homeless boys of London, and the day after the event fifty-four boys sought admission into the refuge. It was a remarkable thing that these boys, taken, as it were, from so curious and wild a class, had, after being under their care for three weeks, conducted themselves admirably, liked their work well, were diligent at it, and kind to each other. Until the friends of the ragged-schools took the poor children of London in hand and brought them out of sin, misery, and vice, it was stated that the state in which the children were was purely normal in its character, and that they were only fit for the gaol and the hangman. But the friends of the ragged-schools knew better, and it would be difficult to point, at the present time, to any of the establishments in which England rejoiced, out of which have come a greater number of orderly and decent men and women than out of the ragged-schools of the metropolis. The prizes, which consisted of seven-and-sixpence in money and a certificate, were then awarded by the Earl of Shaftesbury. The meeting was addressed by Mr. Serjeant Payne and the Rev. W. Cadman, and the proceedings concluded by the singing of hymns by the pupils and the Doxology and Benediction.

Religious Intelligence.

NEW CONGREGATIONAL CHURCH, STRATFORD, LONDON.—A *soirée* was held on the evening of Wednesday, the 14th inst., in the Artillery Hall here, for the purpose of welcoming the Rev. A. G. Forbes, formerly of Glasgow, to the exercise of his ministry in connection with this congregation. There was a large attendance. Mr. Forbes occupied the chair, and was supported by W. Settles, Esq., S. E. Crow, Esq., and other gentlemen. Various addresses were delivered, and in the course of the evening selections of sacred music were given by the choir, under the leadership of Messrs. Palmer and Biddle. The new church is making good progress, and the prospects of the congregation are altogether such as ought to encourage both minister and people in the expectation of extended usefulness in the work in which they are engaged. The population of this suburb of London has grown with unusual rapidity, and the present undertaking, which is large and important in itself, seeks to supply a great need. The expenditure on the building will be upwards of 10,000*l.* It was intimated that the foundation-stone would shortly be formally laid, and that preparations were being made for holding a bazaar in the schoolrooms so soon as they shall be opened.

NEWCASTLE-ON-TYNE.—On Wednesday evening, March 14, the members of the church and congregation worshipping in Rye-hill Chapel, assembled in the schoolroom and partook of tea which had been provided by the ladies of the congregation. At the meeting held afterwards, the pastor, the Rev. T. Harwood Pattison, presided, and in the course of a few introductory remarks said that they, as a church, had much reason to rejoice at their growing prosperity. Mr. Sharp, one of the deacons, also congratulated the church on the addition of members, and the improved financial condition of the church since the settlement of Mr. Pattison as pastor, and amongst other encouraging facts, mentioned that about 120 new sittings had been let during the last ten months. The chairman stated that the building committee had just terminated its labours after a somewhat protracted existence. The secretary, Mr. J. Redshaw, jun., gave a brief sketch of the work of the committee since its formation. The total cost of the site, building, furnishings, architects' commission, and all other expenses incurred up to the present date, is about 5,600*l.* Towards that amount about 3,100*l.* has been obtained from the sale of the old "New Court Chapel," and from other sources, leaving 2,500*l.* on mortgage. Since the beginning of this year the debt has been reduced about 400*l.* mainly through the efforts of the Rev. T. Harwood Pattison. Mr. G. C. Hutchinson, secretary of the church, brought before the meeting a scheme for the systematic and gradual reduction of the debt. He had already received some liberal offers of assistance from friends not connected with the church. Messrs. William Eastern and E. T. Brown also addressed the meeting, cordially supporting the proposal, and a resolution was passed unanimously adopting the scheme, and appointing a committee to carry it out orthwith.

Correspondence.

THE CONSCIENCE CLAUSE.

To the Editor of the Nonconformist.

SIR,—Allow me to thank you for reprinting my proposal for settling the Conscience Clause difficulty. I am anxious to have it carefully considered by religious Nonconformists. It is at all events the most liberal proposition yet made by an opponent of the Conscience Clause; in my own mind it is far more liberal than any version of that Clause which I have yet seen. My proposal draws no distinction whatever between Churchmen and Dissenters; I object to do so on principle; my bill is to affect all classes equally, without a hint at toleration or supremacy. Surely this is one good point.

2. I would give all parties the security of an Act of Parliament, one and the same security to all, and not leave them dependent, as they are now, on Council orders, trust-deeds, and private understandings. Is not this good?

3. When I require the children to attend public worship on the Lord's-day, it is as the widest possible test of the education being "religious." Recollect that by the existing law a purely secular school cannot be admitted to a grant; there must be some definition of "religion," and surely instruction in the Bible and attendance at a place of worship supply the most liberal definition that can be suggested. It is in fact the Nonconformist definition; whereas in the National schools the existing law sustains the Church definition. Here, again, is a clear gain to your side of the question.

4. In these three points, my proposal goes beyond the Conscience Clause; in the fourth, it stops short of it. I refuse to let the parent—any parent (for note well, I maintain throughout absolute equality for Churchman and Dissenter)—interfere with the school teacher on the week-day. If the parent cannot trust the schoolmaster, he ought not to confide his child to him; if he can, he has no business to interfere. Besides, every school, Church or Dissenting, has its own system of religious teaching, and it is not fair for anyone to ask for an alteration for his private case. He should consider whether, as a whole, the school will answer his purpose, and act accordingly. This is the common-sense view, and it expresses the general opinion, for the evidence before the committee of the House of Commons plainly attests that dissatisfaction is felt with respect to the week-day instruction, and that it is the Sunday-school on which the Nonconformist parent relies for religious teaching.

In short, Sir, the principle of my bill is to give conscience every kind of freedom but one, and that is freedom to dictate to another conscience. This is the Popish version of "civil and religious liberty." All the Papist wants is to obey his conscience in trampling on mine; and when the Nonconformist, not satisfied with equal rights in the obtaining of grants for his own school, insists on sending his child to mine, for me to teach, not according to my own conscience, but to his—he must pardon me for hinting that he is tearing the sacred robe of liberty to tatters, and giving Jack a wonderful resemblance to Peter.

To your question, "Will the clergy leave alone Government money and State-conferred principles?" I answer confidently, Yes! to the extent and precisely on the same principle as Nonconformists will! You claim for your schools all the Government money you can get without sacrificing religious principle, and so do we. If that sacrifice were demanded, both you and we should refuse it.

The "Conscience" Clause is to many of us such a sacrifice, that numbers have already left alone the Government money rather than violate their conscience. I hope and believe that the great majority of Church schools will do the same if the clause is forced on them.

I do not know your views with respect to the system of educational grants; but of course it would not continue if the bulk of the Church schools rejected the conditions. In my opinion, the Church would do as well or better without State grants. It is for Nonconformists to consider whether they would benefit by the overthrow of a system which was undoubtedly commenced in their interest, and has been steadily worked for their advantage. Just go back, Sir, to the first educational grants, moved by Lord John Russell in 1839, and observe that the public money was then limited to Church schools, and Mr. Gladstone maintained it to be contrary to the Constitution to assist any other teaching. This will show you what advances have been made under the auspices of the Council Office. Depend upon it, Sir, that when you have made up your minds to cashier Mr. Lingon and "leave alone the Government money," the clergy will resign both to their fate with the most philosophical equanimity. In the meantime, if you want a Conscience Clause, you will not easily get a better than mine.

Your faithful servant,

GEORGE TREVOR.

York, March 16, 1866.

THE PROPOSED CHURCH-RATE COMPROMISE.

To the Editor of the Nonconformist.

SIR,—I have read with considerable interest the reasons which you think ought to lead abolitionists to accept cheerfully Mr. Gladstone's compromise. While I cannot find fault with the spirit of your remarks, I am unable to see how you can reconcile them with principles, and also with the tactics, of the Liberation Society. Has not that society asserted that the parochial churches are national property, and that the burial-grounds are also the possession of the community, without respect to religion? If, then, you are about to hand over the repair of the edifices to a voluntary society, will not that society soon acquire a title to possess those edifices? If, too, a portion of the community have to pay a higher fee than the ordinary parishioners pay for the use of the burying-grounds, will they not thereby acknowledge that they have not the same property in those grounds? And if this process is suffered to make the edifices and the burial-grounds sectarian property, will it not be equally effectual in case of the endowments?

I believe an opinion very generally prevails that the Liberation Society refuses to acknowledge all this property as belonging to any sect. If so, must it not be jealous of any compromise which practically asserts that

claim, even though it be as charitable as that proposed by the Chancellor of the Exchequer.

I am, Sir, yours respectfully,

J. M. S.

Regent's-park, March 16, 1866.

CONGREGATIONALISTS AND THE FREEDMEN OF AMERICA.

To the Editor of the Nonconformist.

SIR,—I should feel obliged by your allowing me to announce the following additional sums sent to me for the freed people of America.

I regret that in the former lists sent to you, there are two or three slight inaccuracies in the names or titles of individuals who made remittances. This arose from a serious illness, from which I am now recovering, but which for some weeks made me dependent on the kind help of my friends in communicating with you and other journals.

Believe me, yours faithfully,

G. SMITH.

Hastings, March 20, 1866.

	£	s.	d.
J. A. P.	30	0	0
A Manchester Friend	1	1	0
Brentwood, Rev. H. P. Bowen	13	8	0
Eccleshill, Mr. J. Hutton	1	0	0
Daventry, Rev. E. A. Briggs	3	0	0
Basley, Hants, Rev. H. Jenkins	2	3	0
Farringdon, by Mr. O. Gerring	1	15	0
Great Marlow, Sunday-school, by Mr. J. W. Morgan	4	19	0

THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

SIR,—Prior to the May meetings I wish to lay a few facts before your readers, and especially the committee sitting to revise the constitution of the Union. Presuming that the expenses are as low as they can be, I find they amount to 425*l.* for the year 1864-5, and to meet this sum 210*l.* or about one-half only, is obtained from contributions from churches and personal members, and, as in former years, the deficiency, small or great, is made up from the profits of the hymn-books, &c. So long as this rate obtains, and the public are satisfied, there is no incentive to make the Union self-supporting, nay, even supposing there were no subscriptions at all, the whole expenses could be supplied from the same funds. The remainder of profit is distributed among various societies; and I think that the total profits of these works should be devoted to benevolent purposes. The committee in their last report tell us that "the subscriptions are happily increasing both in number and amount"; but I would ask Dr. G. Smith are they as numerous and as large as they might be? Are proper means taken to induce the churches to contribute, and is there regularity in collecting the subscriptions of personal members? or does not the hymn book fund deaden the energies of the officer whose duty it is to attend to this work, in the same manner that an endowment checks the flow of voluntary contributions? Of the members of the committee sixteen have not paid even the small subscription of 5*s.* for the past two years, and of this number the lay element is most remiss, and some (M.P.'s among the number) have paid no contribution for even a longer period. The reason undoubtedly is they have not been asked, for their liberality is of world-wide renown, and it would be a correct supposition to say the same negligence exists elsewhere.

The sum required to meet the expenses of the Union could soon be obtained of the 2,636 associated churches in England and Wales; if only 1,000 contributed ten shillings each, a larger sum than is now needed would be collected, and the Union would then possess in a greater degree than now a representative character. Of the productions of the Union, I approve especially of the hymn book; and even the vexed trust-deed has been undertaken from the best of motives, and the public discussion of the clauses will have its due effect on the meeting which shall settle the question. A more particularised balance-sheet might also do away with some, perhaps, erroneous views of how the money is expended. If some of my suggestions are carried out, then the Union will be what it is not now, the embodied representation of English Congregationalism.

A CONGREGATIONALIST.

March 8, 1866.

THE MODEL TRUST-DEED.

To the Editor of the Nonconformist.

DEAR SIR,—I think some of your correspondents have hardly considered this subject with sufficient gravity.

To me it appears, not whether the dismissal or removal of a minister may be attended with certain or probable human passions or infirmities, but whether, all things considered, it will be right and expedient to define a practical plan by which the union of a minister with his people may take place, and how under certain circumstances that union may be dissolved.

As the case now stands, except in very rare instances, a minister may renounce his connection with his congregation, with or without notice; while if it be desired, it is most difficult to remove a minister without his consent, and there are not wanting instances where for want of a better understanding disensions have taken place and religion has suffered "in the house of its friends."

This state of things appears to me ought not to exist: there ought to be, as I think, an agreement made with the minister and deacons who should represent the church and congregation, as to the terms of the union and the mode of its dissolution, if desired by the minister on the one hand and the deacons and church on the other. As to what length of notice or what majority of the deacons and church-members should be requisite to decide on the important subject of the removal of a minister, or the process required for that purpose, these are matters of detail which might be left open for parties under different circumstances to apply as they might think fit.

That inconveniences may occur under the mode suggested, no one can deny; but surely if it be right that a minister can leave his charge without or on such notice as he may choose to offer, it cannot be wrong that the church who elects a minister should have some reasonable means of dispensing with his services if they are found not to be in accordance with their expecta-

tions or his professions. The terms should be just and equal.

So far, I may add, is the business-like way in which the subject commends itself to me, and except the trust-deed of a place of worship points out a better method, or no method at all, which would accomplish the object, I cannot see any sufficient objection to adopting this or some similar mode.

As to the moral and Scriptural obligations, as between pastor and people, these should be preserved inviolate under any system. Prayer, patience, forbearance, and prudence, should ever be maintained, and the mutual obligations be felt and acknowledged; but surely as Nonconformists we shall not consider ourselves free or in a much better position than Episcopalians, if it is to be understood that a gentleman once elected as a minister over a church is ever to remain so, unless he consents to be removed or the power of the secular courts is to be called in to enforce its removal, simply for want of a business-like agreement as to the terms on which the union has been formed and the way in which it may be if necessary dissolved.

Yours, faithfully,

EBENEZER CLARKE.

Grove-road, Walthamstow, March 15,
1866.

To the Editor of the Nonconformist.

SIR,—May I be permitted to express what must be the opinion of no small majority of our ministers with respect to the clause compelling the dismissal of a minister without even the reason for such a dismissal being given?

And, first, as Congregationalists, if we err at all, do we not err in the extreme in which members of a church are allowed, on all occasions and in their own right, to transact affairs in which the congregation of which they may form a very small part are deeply interested.

It is to be remembered, however, in giving a precedent which all may follow, the ruling power in the majority of small churches is virtually, whether by influence or assumption, in the hands of one man, the deacon, who is the principal tradesman in the village, or a little ahead of his neighbours in business tact and intelligence; such a man is doubtless a great help to a minister when his influence is used to strengthen and support him in his work, which is often disinterested, and sometimes attended with little encouragement.

Should that deacon, however, from whim, or freak, or prejudice, or offended pride, oppose the minister, he may yet act independently; and he has too high a sense of the importance of his work to sacrifice it to the prejudice of another. But this clause in the trust-deed would take away an independence, which is essential to work, even under circumstances of support and encouragement, transferring it at once to a deacon whose hobby is to domineer, and who will push his crotchets in the face of all that is decent and divine.

To what a pass has Independency come! Why, even the poorest churches of the lowest forms of Methodism smile at the folly of an attempt which, in making a church independent by clause and trust-deed, at once removes it from the minister to the deacon.

Such a course would be but an aggravation of the evil, for if you remove the rightful and often recognised supremacy of the one you rest it in the other. If, however, the clause of the trust-deed regards the interest of the church, it defeats its object in making the minister, upon whom, after all, the church must be spiritually dependent, most dependent, for thereby the representative deacon may be often systematically and cruelly independent. The case resolves itself into this. Will our ministers, who are respected and looked up to as the very representatives of the culture and learning of Dissent, sanction by this act their influence and honour at any time to be assailed in the church or tarnished among their brethren, and that without the right of appeal? The Independent Church would thus become the most un-English community in the land. One word more: "an independent minister of an Independent church" would become an anomaly, and should this clause become prevalent, we should lose authority, and what is more, respect, for the world (and the church would at any rate retain this deadly element of the world) does not always respect its dependents.

I am, Sir, yours truly,

AN INDEPENDENT MINISTER.

March 25.

THE PRESIDENTIAL POLICY AND THE NEW REFORM BILL.

To the Editor of the Nonconformist.

DEAR SIR,—The present position of affairs in the United States of America has apparently not yet attracted that amount of attention which its overwhelming importance seems to merit. On the contrary, when I find so staunch a friend to the negro race as the *Nonconformist* has hitherto been, in noting the fact of the existing conflict between the President and the Congress, merely observing thereon that the President's "views seem to be in the main sustained by public opinion in the North," I am fain to ask you, Sir, whether you have fully considered the real significance of this conflict. For want of fuller information I may be mistaken, but it seems to me to be nothing less than this—viz., whether the enormous amount of human life and treasure which has already been sacrificed to obtain the freedom of some four millions of slaves, is now all to be thrown away. The constitution has indeed been amended, and slavery declared to be no longer legal in any of the States; but to what purpose is this if after all the freedmen, denied all share in the Government of the country by refusing to enfranchise them, are to be handed over to the tender mercies of their former masters without any sort of protection, at the expiration of the existing Freedmen's Bureau—that even the commonest justice shall be dealt out to them; handed over to men who not only hate the negro, and look upon him as belonging to our inferior race, but who, beyond all doubt, will hate him all the more because he now claims to be free? When you say, dear Sir, that the views of the President seem to be in the main sustained by public opinion in the North, have you duly considered the nature of the support which is thus tendered to the President, and which is so well described by the *Star*, as follows:—

"Meanwhile the President's policy is supported by mass meetings held in the Northern cities—by the firing of cannon, by the lighting of bonfires, by the

arrival in Washington of swarms of jubilant deputations, and, last but not least, by the loudly expressed exultations of the Southern leaders, who are only too well pleased to find an ally in so unexpected a quarter."

I confess, Sir, it appears to me that on the final decision of the question now at issue between the President and the Congress, hangs the fate of well-nigh the whole of the negro race in the Southern States, and that if the President should ultimately succeed in forcing his policy on Congress, the freedom of the negro in those States will become simply "a mockery, a delusion, and a snare," and it further appears to me that at no time throughout this tremendous struggle between liberty and despotism, has it been in the power of the British people and the British press to render such substantial aid to the cause of the down-trodden negro as at the present moment, and I trust that not only the press, but the anti-slavery public of England, will by their moral sanction and support, and uttered in no uncertain tone and language, sustain the policy of Congress as opposed to that of the President, on this vital question.

And now, Sir, permit me to say in reference to the other subject named—the Reform Bill—that your article thereupon on Wednesday last greatly disappointed me. I have been one of your constant readers from the very commencement, and in general your political views so completely harmonise with my own, that I confess it was an altogether novel sensation to me to read an article, especially on such a subject, which I could not thoroughly approve. I may have somewhat misapprehended you perhaps in that article, but it certainly does appear to me to be pervaded by a singularly ungracious and ungenerous spirit towards the Government, who have brought forward what you admit to be a "good, honest, and efficient" measure as far as it goes, and who, I believe, in so doing have honestly done the utmost and best they could to meet the views of the advanced Liberals, and to mete out, it may be indeed a tardy, but nevertheless a goodly measure of justice to the hitherto unenfranchised working classes; and I think that the Government are not only entitled to the thanks both of the Liberals and the working classes, but also to their hearty and generous support of this measure, and I believe that ninety-five out of every hundred of your readers will agree with me in this.

I am, dear Sir, yours very truly,

WILLIAM BIRD.

Ipswich, March 17, 1866.

LEGISLATION AND VACCINATION.

To the Editor of the Nonconformist.

SIR,—History teaches that, wherever compulsion has been employed for the spread of a creed, those using the compulsion have always gone on making the compulsion more and more stringent, until at last revolution has come, and the force-users have had to succumb to force. The proceedings during the present session of Parliament have afforded an illustration of the first part of these teachings of history. The readers of the *Nonconformist* know that certain medical men, who came into official existence under the fostering shade of that mushroom called the Board of Health, spread far and wide their creed of the demonstrated and demonstrable value of vaccination as a means of protection from small-pox. Unfortunately, at the same time when the medical officials propagated this their creed, there was a lamentable falling-off in the faith of the general public in the efficacy of vaccination, as protective against the small-pox. The clericals of the medical profession had their creed; the laity—i.e., the non-medicals—had their creed. No doubt strong grounds existed for the belief of the non-medicals, the public. A conviction of want of success had gained possession of the public; and a belief prevailed that many diseases were produced by vaccination. This want of success originated in the want of care in the performance of vaccination. Such want of success being produced by this absence of care will be acknowledged by anyone who knew the exactness and the care and the watchfulness with which Jenner and his immediate followers practised vaccination—an exactness, a care, and a watchfulness not imitated by many of the more modern practitioners of vaccination.

The causes operative in the production of this want of care may be more than one. One chief cause, it is believed, was Government interference* in establishing the National Vaccine Establishment—an institution which soon proved itself to be an instrument for giving large salaries to officials who did literally nothing, and scanty salaries to men who did the work of vaccination. Government interference took away the interest of the public, and allowed the cause of vaccination to drift to the regions of stagnancy.

The officials already referred to, as spawned out of the Public Health Board, and a few dilettante legislators, who think that wisdom is shown by making people good by Act of Parliament, instead of using the influence of their position to change the public disbelief in the efficacy of vaccination into a well-grounded belief of its efficacy, which could have been effected by patience and properly demonstrative evidence, decided in getting an Act of Parliament by which vaccination was made compulsory: i.e., by which these official medical creed should be backed by penalties; and that the people of this country, willing or unwilling, should be obliged to submit to have vaccination forced upon them. Every unbiased thinker would at once recognise, that to establish penalties to force a medical creed should be done only after the fullest and most searching inquiries. A Parliamentary Committee was demanded by the late Mr. Duncombe of Lord Palmerston, and Lord Palmerston agreed (the documents exist to prove this). Inquiry of such a kind was not the wish of the officials. The committee was shelved, and Mr. Lowe was made in his place in Parliament (he being then in office) to declare that there was no such promise for inquiry. Blue-books were published containing the testimonies of a great number of leading medical men of the efficacy of vaccination; but their testimonies, weighty as testimonies to vaccination, were of no more weight in demonstrating the necessity of compulsory vaccination, than is the long list of names appended to the declaration of the

* It is interesting to notice how the injury from Government interference is beginning to be recognised. Lord Shaftesbury regards Government interference in the ragged-schools to be a thing to be shunned. In the House of Lords a peer brought forward the subject of Government interference in the matter of lifeboats. All parties agreed in acknowledging that if Government took the matter in hand, it would ruin the society.

abstention from stimulating drinks to the necessity of compulsory abstinence.

Under the influence of the bureaucratic spirit which, unfortunately, is spreading in England, and is sapping the vitality of municipal activity, these officials determined to carry out their compulsory vaccination scheme, and succeeded.

Years have passed by, and, though penalties have been attached to non-vaccination, still the public do not come forward so readily as these compulsory vaccinators think they ought. "You won't come to be vaccinated, won't you? See, if we will not make you."

What happened? Fresh force must be applied. These officials have, therefore, caused another bill, entitled, "A Bill to Consolidate and Amend the Statutes Relating to Vaccination in England." In that bill it is proposed to continue the penalties, and to render the penalties cumulative; that is to say, that a parent is fined twenty shilling, which is the fine for not adopting the official theory respecting vaccination; he is liable to be fined again, it may be, every succeeding week, and so on for ever, until the parent dies—that is, if he persists in refusing the boon provided for him by official earnestness.

But what is more tyrannical, to obtain the end—the punishing the parent—he must be informed against. Common humanity, not official humanity, feels some sort of sympathy for the man who shuts himself from the benefit of vaccination, and kindly judges that the parent must have strong reason for refusing vaccination for his child; hence registrars do not like to inform against the parent. Hence, in the bill now introduced, it is proposed to hire an informer, an official informer, who, not like the roaring lion, but like a sneaking fox, shall go out prying here and there for prey. Is this to be done in England? This may suit the atmosphere of Prussia; but it is believed that in no country where vaccination is ordered, even by despotic governments, is such a baseness practised.

But these force-men are not content with this amount of infliction, but they propose to enact that the parent who refuses vaccination to his child shall be liable to be fined, even though he has not received any "notice from the registrar, or any other public officer, of the requirements of the law in this respect." His only safety will be the protection of the certificate of the vaccination. The gross ignorance of these officials is shown in their thorough oblivion of the difficulty of a working man to keep certificates. A working man or woman may keep his or her marriage certificate or birth registry, but to take care of certificates of vaccination, which, if submitting to take, he may abominate (a belief in vaccination not being his belief), is, indeed, a difficulty, almost an impossibility; and even in well-regulated and stationary families, how difficult often is it to find, when it happens to be wanted, a document.

But this is not all the tyranny of these officials. Finding that, with all their compulsory means, they cannot effect their object, the banishing small-pox, they propose in the bill to give the Lords in Council the power to make rules and regulations respecting revaccination—i.e., not content with the introduction for once of the vaccine virus (remember its name), they demand the right, according to their Lordships' will and pleasure, which really are the will and the pleasure of the medical unit that is paid 1,500*l.* a-year for advising their Lordships to order people to submit to the (it may be) repeated introduction of this virus. It is true that no penalties are affixed hereto, but they will be sure to come; so that, according to the despotic will of this medical unit, people are, even "after, having been previously successfully vaccinated" to be subject to a fresh introduction of the poison, and this is to be done, though no inquiry before a proper tribunal as to the propriety of revaccination has been made. This statement will, it is believed, make the public feel it to be their duty to oppose this bill becoming an Act of Parliament; to declare, through their representatives, in Parliament, that power shall not be entrusted to men whose presumption and spurious benevolence are equalled only by their ignorance; for, be it remembered, that in all the Vaccination Acts hitherto passed, these men ordered the child to have the certificate of protection on the eighth day after vaccination; whereas, years since, in the petition to Parliament from the Royal Jennerian and London Vaccine Institution, and in a letter to Mr. Walpole, M.P., it was positively declared that the vaccination could not be declared perfect unless the person vaccinated was examined on the seventh and the fourteenth day after vaccination; so that these officials have, in their ignorance, been giving certificates of protection when no protection could be declared. After ten years thus inflicting on the public certificates of little relative value, they have declared protection against small-pox to have been afforded to the certificated, when no satisfactory demonstration of such efficiency could be obtained.

It is worthy of remark that, in this bill, the officials have adopted in part what the Royal Jennerian and London Vaccine Institution had pointed out to them years since; that is, they have introduced a clause which directs that the vaccinated should be brought back for examination on the seventh day after vaccination, but do not direct that the vaccinated should be again brought back for examination at the fourteenth day, when the vaccine crust is perfect, the perfection of which is essential to protective vaccination. And it is to be observed that, though it is pleasing to find that these officials get out of their ignorance at the eleventh hour, the fact that these officials persisted in their ignorance till the present time, is a proof that to entrust these men with making rules and regulations, even though they are clothed with the pompous title of Lords of the Privy Council, is an insult to science, and a most grievous inroad on public freedom.

I am, Sir, yours truly,

JOHN EPPS, M.D.,

Medical Director of the Royal Jennerian and London Vaccine Institution.

89, Great Russell-street, Bloomsbury, W.C.,
March 17.

THE NINE-HOURS LABOUR MOVEMENT is spreading among workmen in the north. Large bodies of them are on strike. There are some apprehensions of another iron-trade strike. The puddlers at the Elsecar and Milton Ironworks, near Barnsley, have demanded an advance of 3*s.* per week, which the masters are not disposed to make.

JAMAICA.

The Seine brings advices from Kingston to February 24th. The Royal Commission had been sitting daily, hearing the evidence of all brought before them as to the cause of the disturbance and the means employed for its suppression. The proceedings were watched by Messrs. Gorrie, Payne, representing the Jamaica Committee, Phillippo on behalf of Dr. Underhill, and by Mr. G. William Walcott on behalf of Governor Eyre. From the packet summary of the Kingston Morning Journal, we take the following account of the proceedings of the commission:—

Abundant testimony has been given as to the cruelties practised in the measures of retaliation adopted by the authorities. It is now proved beyond doubt that a great many were hanged and shot upon far less evidence than that which Commander Brand thought sufficient to warrant the execution of Mr. Gordon; that some were disposed of without any form of trial whatever; that men and women had been indiscriminately flogged, receiving punishment varying from twelve to one hundred lashes; that the cats for the most part were made of an admixture of cord and wire; that a system prevailed for some time of forcing those who had been flogged to run the gauntlet amidst blows inflicted by sticks, stones, the but end of guns, and any other missiles which the bystanders may have at hand; that the houses of many unoffending persons had been burnt and their property destroyed, one remarkable instance being that of a woman whose husband had been shot, her house and its contents deliberately destroyed by fire, and she and her nine children left to find food and shelter the best manner they could. We refer to these facts generally, they having been corroborated by successive witnesses.

The witnesses examined include the Attorney-General, Mr. Justice Kerr, Dr. Fiddes, and Mr. T. W. Jackson, the stipendiary magistrate who served in the disturbed district. The Attorney-General said he had not been consulted with reference to the trial of Gordon or the continuance of martial law.

Some of the stories detailed by negro witnesses have turned out to be untrue, but much of their evidence has been confirmed in material particulars by the testimony of white or coloured witnesses; and although (says the *Daily News* correspondent), there may be differences of opinion as to the extent to which particular cases have been established, no one who does not wilfully shut his mind against all conviction can doubt that in many instances wrongs have been done for which no excuse and hardly any palliation can be alleged."

The pressure of evidence being very great, Mr. Gurney had gone to Morant Bay and Stoney Gut to open a court, and Mr. Maule remained at Spanish Town. It was hoped that the Commissioners would conclude the taking of evidence about the 10th of this month, and that Mr. Gurney and Mr. Maule would return to England by the packet leaving on the 24th.

The *Colonial Standard* (the planters' organ), feels assured that the report of the Royal Commission will completely vindicate Governor Eyre and the military and naval authorities for the course adopted towards the rebels in St. Thomas-in-the-East, and that the evidence produced proves an organised insurrection in that locality, whilst the attempts made to bolster up charges of cruelty on the part of the soldiers and sailors have completely broken down.

Mr. Eyre continued to receive addresses of sympathy and approbation from the various bodies in the island. Major O'Connor also received his share of public sympathy.

In referring to some of the evidence given in detail by its special correspondent, the *Daily News* says—

It is Mr. Kirkland himself, the magistrate in authority at Bath, who gave the orders, who tells us that on the recommendation of Captain Ford men were flogged with wire in the "cats"; and when this is admitted, the length or method of twisting is a matter of secondary importance. It is the same unimpeachable authority who tells us that women were flogged, and that for the mere offence of stealing, or possession of stolen goods. It is not a black victim, but this same magistrate, who tells us that one night he was woke up by Ramsay, the Provost-Marshal, who had ridden over from Morant Bay, who insisted on this magistrate accompanying him to the police-station, who ordered fifteen prisoners then in confinement for examination to be thrown down and held while he flogged them with his own hand and with his own private "cat"! It is the same magistrate who naively observes that the prisoners were not allowed to call evidence in exculpation—"for we never should have got through the cases if every person was allowed to call witnesses." It is Captain Ford, of the Volunteers, who himself tells us that, by direction of Lieutenant Adcock, he ordered a man to be shot for no other reason than that he was found wounded eight miles from his house, and could give no sufficient reason for being there! It is Captain Astwood next who tells us that he ordered men to be flogged because "he was told" they had been found with property in their possession, and who admits that he has seen soldiers pick up bits of stick to throw at prisoners after their discharge, though he denies that he saw them forced to "run the gauntlet." When such admissions are made by the parties implicated, how can we help yielding credence to the evidence of Dr. Bruce, of Mr. Lake, of Goldson, and of the crowd of witnesses who confirm the terrible reports that reached us at the first, who speak to evidence being extorted by the whip, and by the bribe of pardon offered to men condemned to death, of prisoners daily paraded to witness the floggings and the hangings, of stones thrust into the mouths to stifle the cries of the victims, of women hung up and then cut down to force them to betray the hiding-places of their friends, of every refinement of cruelty which has ever disgraced the savage or the terrorist, perpetrated by the men to whom Governor Eyre for three weeks surrendered his authority.

The summary of evidence given in the papers is exceedingly voluminous. Amongst others examined at great length was Mr. Lake, the reporter of the

Colonial Standard, who gave the following account of the doings at Morant Bay:—

We reached Morant Bay on the 13th of that month. On the following day three men and a woman were tried by a court-martial, which was presided over by Col. Hunt, and of which the Attorney-General was a member; for being present at the riot on the 11th, and they were sentenced to be hanged. The woman was recommended to mercy, but all four were hung. They were placed upon a cart, and the cart drawn from under them; and after they had hung about five minutes sailors belonging to either the *Onyx* or the *Wolverene* jerked their necks by pulling their legs. The bodies were not out down till next day (Sunday). The flogging began on Wednesday, the 18th. A general order had been issued by the Provost-Marshal Ramsay on the 15th, directing, among other things, that the inhabitants should "be in their houses by five p.m., and not move out until five a.m.," and announcing that "all passengers without passes will be dealt with summarily." Those who were flogged were charged as stragglers, or persons without passes, and were ordered by Ramsay to receive fifty lashes each. These cases were not investigated by any court-martial or by a magistrate. On Thursday twelve, and on Friday eight, men were thus flogged, and then released. On Saturday, the 21st, the courts-martial began to sit regularly. On that day twenty-four men were tried; twenty were executed, and four, of whom one was a cripple, were flogged. On Monday, the 23rd, sixteen men were called for not having passes, and eight were tried by court-martial and hanged. On Tuesday, 24th, four were called, by order of the Provost-Marshal, and sixteen were hanged, after trial by court-martial. On Wednesday, 25th, eight men received twenty-five lashes each, and were then committed for trial. It was a common practice, when the constables or Maroons brought men in and said that they had been guilty of murder, for the Provost-Marshal to order them to be called, and then sent down to their tents for trial. On Thursday, 26th, eight were so dealt with, five were flogged and released, and sixteen were hanged after trial by court-martial. On Friday, 27th, four men were flogged, and committed, and eighteen persons were hanged, after trial, namely, fifteen men and three women. Mr. Lake was so much affected by this last execution that he fell sick, and remained so until the 31st. On the 28th eleven men were hanged and two flogged by order of a court-martial, receiving, one 100 and the other 150 lashes. The 29th was Sunday, and on that day the use of the cat and the gallows was suspended. On the 30th nine men were flogged and committed, and nine men and three women were hanged. On the 31st one man was called and released, and twelve were hanged. On the 1st November the witness left Morant Bay, and therefore he was able to carry his tale of the horrible scenes which he witnessed there only up to the previous day. At that time 115 persons had been hanged and ninety-one flogged. On the 18th October two men, named Frank Macqueen and Joseph Mitchell, were taken to the police-station at Morant Bay, and charged with being the murderers of the Rev. Mr. Herschell. The Provost-Marshal at once directed them to be flogged, and after they had received fifty lashes he ordered that they should be hanged. They were taken down to the Parade, where the gallows had been erected, and handed over to the sailors for execution; but just as the ropes had been adjusted an officer of the *Wolverene* came up, and hearing that they were about to be executed by the order of the Provost-Marshal, he directed that the execution should not take place until he had communicated with that officer. The result was that the men were taken down and sent back to the police-station. Macqueen was afterwards tried and hanged, but the witness did not know what became of the other man. Mr. Lake confirmed the evidence which had already been given by other witnesses as to the prisoners who had been flogged having to "run the gauntlet" after their release. He said that on the 18th of October he saw men forced to pass along an avenue of sailors and black soldiers, who pelted them with stones and cocoa-nut shells, and struck them with sticks and the but ends of guns. "Many of the men were repeatedly knocked down by the blows which they received, and the *coup de grace* was always given by the black sentry at the further corner, who gave them one or two blows with the but end of his gun. The men were so weak that they frequently could not escape from him after the first blow." He could not undertake to say that there were any officers present when this occurred. The account given by the witness of the hanging of Marshall, on the 18th, agreed exactly with that which had already been placed before the commissioners by others; but in addition he was able to swear distinctly that at the time Marshall ground his teeth he said nothing to the Provost-Marshal. When Ramsay ordered that the man should be hanged he thought that he was only making fun. Being cross-examined by Mr. Walcott, who appears for the local government and the officers engaged in the suppression of the disturbances, as to the number of prisoners there were at Morant Bay at the time, and the force which the Provost-Marshal had at his disposal, the witness said that though he could not pledge himself to fifty, he did not believe that the number of prisoners amounted to 350, and that there were at the Bay forty or fifty marines and soldiers of the 4th West India Regiment, and four field-pieces. On the 31st October he accompanied the Provost-Marshal to Maclaren's chapel. Ramsay kicked open the door with his foot, and went in. There was a man there speaking to some women. Ramsay gave him a violent blow on his face, and asked him why he did not take off his hat. The man replied that he did not know he was an officer. Not satisfied with this explanation, Ramsay sent him to the police-station to have a dozen lashes. Owing to some mistake the unfortunate man received fifty lashes instead of twelve, and was afterwards sent to the district prison to "await the evidence against him." Ramsay took some "relics," including a lamp, a pair of white gloves, and a box out of the chapel, and one or two small things he gave to witness. Mr. Lake was examined as to the proceedings of the courts-martial—the one called "the naval" court-martial, consisting of Lieutenants Brand and Errington and Ensign Kelly, and the other, "the militia" court-martial, composed of Mr. Hutcheson, Mr. Escent, and Captain Astwood. He stated that the latter of these tribunals took more pains in investigating the cases than did the former, the trials in which did not on the average occupy more than ten minutes, and that

their sentences were promulgated at once, which was not the case with those of the naval court-martial. The president of the naval court took notes. One man, named Thomas Holgate, was brought before a court-martial three times. He was first charged before the militia court with being concerned in the rebellion, and being found in arms, and was sentenced to receive seventy-five lashes. He was not executed, but was taken before the naval court on the same charge. His trial was neatly concluded, when he maintained that he had been tried before. The president appealed to the Provost-Marshal, who acted as prosecutor, for an explanation of this circumstance, and Ramsay said that he had made a mistake. Holgate was then sent back to prison, but two days afterwards he was again brought up, and Mr. George Judah, Mr. Marshall, and two or three other gentlemen of Morant Bay, having sworn that he had threatened their lives, and that very great danger would arise if he were let loose, he was sentenced to be hanged. Being examined as to the trial of Mr. Gordon, at which he was present, the witness said that he took notes of that trial, which were now in the hands of Mr. Bicknell, a police magistrate (they were afterwards produced and handed to the commissioners); and that although he did not use any system of stenography, he was able to swear to the substantial accuracy of the report of the trial which he had since published. Mr. Gordon's defence lasted over an hour, but the reason of that was that the president of the court-martial took down every word that he said, and Mr. Gordon had to stop after almost every two words to enable him to do so. No document was put in evidence which he had not mentioned in his published report of the trial. While in custody Mr. Gordon was subjected to a great many indignities. While he was lying at the police-station with his arms tied some sailors came up and inquired whether that "d—son of a b—" was "a white man or a Frenchman." One of them held up a cat, and said, "Would you like to have a taste of this, old boy?" "He will soon catch it," said another; while a third added, "We are getting ready for you; you have not long to remain here," and made other observations which witness did not recollect. When Mr. Gordon was tried he had on no coat, but only a blanket. The trial lasted from between two and three o'clock in the afternoon till between seven and eight in the evening, fully four hours and a half. He was allowed to cross-examine the witnesses, and at the time witness thought that the trial was a patient one. He had since formed a different opinion, because he thought that Mr. Gordon ought to have been allowed to call Dr. Major, who, he stated, could have proved why he was absent from the vestry on the 11th. Dr. Major was not at the Bay at the time, but he did not reside far off, and was there the day after Gordon was executed. In cross-examination, Mr. Lake was asked whether he had not written that there was a vast mass of documentary evidence in the possession of General Nelson which he had not seen, and therefore could not communicate. He denied that he had ever made such a statement in any despatch written for the *Colonial Standard*, and he was inclined to think that he had not—indeed, he would say that he had not—written in those terms to Mr. Levy, its proprietor. He wrote to Mr. Levy to say that the evidence against Gordon was conclusive. That was after he had heard the confession of two prisoners; but after he heard the statement made by Maclaren upon the subject he changed his opinion. The witness was also cross-examined as to some paragraphs which had appeared in the *Colonial Standard*, highly eulogising the conduct and character both of Provost-Marshal Ramsay and of Lieutenant Brand. He admitted that he had written of the former officer what was not strictly true, but accounted for his conduct by saying that he did it to save his back from laceration. Some of his most intimate friends had been arrested, and he thought that the Provost-Marshal might have his eye upon him. He also acknowledged that he wrote according to the tone of the newspaper with which he was connected. He did not mean to say that he wrote what was not true in order to please his employers, but if he wrote a little in praise of anybody it was in consequence of the position which he saw the paper had taken. The paragraphs in which Lieutenant Brand was so highly lauded for the mildness of his voice and the serenity of his manner were not, it appears, written by this gentleman, but by his successor at Morant Bay in the perilous position of "special correspondent." That this position was not without its dangers is clear from a little incident described by Mr. Lake. One morning, while he was confined to his bed by illness, he was awake by a loud voice, and found Lieutenant Brand standing over his bed with a revolver in one hand and a copy of the *Colonial Standard* in the other. The gentle lieutenant pointed to a paragraph in which his name had unfortunately been spelled "Brand" instead of "Brand," and angrily exclaimed, "Did you write this, sir?" Mr. Lake confessed that he was responsible for the error. "Take care, then, that you have it corrected at once. My name is not Lieutenant Brand, but Lieutenant and Commander Brand, and if you do not have that corrected at once you must take the responsibility." Mr. Lake appears to have understood this as a delicate mode of intimating that he would have to receive one of the charges of the revolver; and the effect upon his nerves was so great as to produce a relapse.

In the course of the evidence before the Commission, sundry statements were made which showed the feeling which was from the first entertained against the late Mr. Gordon, and the determination exhibited by some of those who were most intimately connected with Governor Eyre, or most directly concerned in the suppression of the disturbances, to fix upon him the responsibility for their occurrence.

Goldson stated that on the night of the 12th October he was passing the house of General O'Connor, at Kingston, when Captain Hunt, Mr. Eyre's private secretary, (who was accompanied by other officers, as he heard him say), "We will proclaim martial law tomorrow, and if we only catch George William Gordon we will make him acknowledge it." This account was confirmed by a man named Kelly Smith, who was also present. Joseph Smith, a nephew of the late Mr. Gordon, but who had not spoken to him for ten years stated that on the 17th October he heard the same Captain Hunt, referring to his uncle, say to Capt. Astwood, "I wish to God, Astwood, I had caught d— b— at Morant Bay. The tallest tree would not have been high enough to hang him

And on the following day he heard Lieutenant Brand, who, it must be remembered, afterwards presided over the court-martial by which Mr. Gordon was sentenced to death, say, "I had the pleasure of hanging the first d— rebel at Port Morant, and nothing would give me greater pleasure than if I had the hanging of this d— son of a b—."

Several addresses had been presented to Sir Henry Storks from the Evangelical missionaries of Jamaica, welcoming his arrival in the island.

The trials of political prisoners at Kingston continued. Mr. Sydney Levien, the editor and proprietor of the *County Union* newspaper, convicted of the publication of a seditious libel in the form of certain articles in that journal, had been sentenced to twelve months' imprisonment, and Thomas Harry, a shoemaker, and the Rev. J. H. Crole, a Baptist minister, who had been found guilty of the use of seditious language at the Underhill meetings, were each sent to prison for six weeks. The Rev. Edward Palmer, also a Baptist minister, in connection with the society in London, and Goldson, the ex-sergeant of police, upon whose first trial the jury could not agree to a verdict, had been convicted of similar offences, and sentenced, the former to fourteen days, and the latter to two months' imprisonment. The most important case which was likely to come before the Commission was not yet altogether concluded. It is an indictment against the Rev. J. H. Crole, Mr. Kelly Smith (late editor of the *Watchman*), Mr. Isaac Viaz (proprietor of the same journal), the Rev. Edward Palmer, the Rev. J. F. Roche (Baptist minister), Goldson, Mr. Sydney Levien, Dr. Bruce, of Vere, and a small proprietor named Phillips, who were charged with having conspired to excite the black population against the Government by making them believe that the authorities unlawfully and unjustly oppressed them, and to stir up riots, insurrections, and tumults. They were also charged with having conspired with George Wm. Gordon, Paul Bogle, James M'Laren, Henry Lawrence, and E. J. Bailey, all of whom have been executed, with the same objects. Mr. J. H. Payne appeared for the Rev. J. F. Roche, Mr. Isaac Viaz, Goldson, and Harry; and Mr. Phillips, of the Jamaica bar, represented the other prisoners. A great deal of the testimony referred to the proceedings at the Underhill meetings, and as far as this was concerned the notes of the Lord Chief Justice, who had tried the charges of sedition, and who presided on this occasion, were allowed to be read. The other evidence consisted chiefly of letters exchanged between Dr. Bruce and Mr. Levien and the late Mr. G. W. Gordon, in which they expressed their opinions as to the state of public affairs, and some reliance was actually placed by the representatives of the Government upon a memorial addressed by Mr. Levien to the Executive Council. At the close of the case for the Crown, the Chief Justice directed the acquittal of the Revs. J. H. Crole, E. Palmer, and J. F. Roche, Isaac Viaz, Goldson, and Harry. The trial of other prisoners still going on. About 100 persons still remained to be tried.

Ramsay, the Provost-Marshal, has been arrested on the charge of murdering the man Marshall, whom he ordered to the gallows for scowling while under the lash, but on being taken before a magistrate he was actually admitted to bail, the moderate sum of 400*l.* being thought sufficient to secure his appearance on such a charge. The case was represented to Sir H. Storks, who replied, in substance, that he could not interfere with the magistrate's discretion.

The following is a copy of the letter addressed to Governor Eyre by Paul Bogle and others on the 10th of October, and which was delivered at the King's-house, Spanish Town, on the morning of the very day on which the riot occurred at Morant Bay:—

To his Excellency E. G. Eyre, Esq., Captain-General and Governor-in-Chief of this her Majesty's Island of Jamaica.

We, the petitioners of St. Thomas-in-the-East, do send to inform your Excellency of the mean advantage that has been taken of us from time to time, and more especially this present time. When on Saturday, 7th of this month, an outrageous assault was committed on us by the policemen of this parish and one of the justices, it occasioned an outbursting, for which warrants have been issued against innocent parties, which we were compelled to resist. We therefore call upon your Excellency for protection, seeing we are all her Majesty's loyal subjects; which protection, if refused, we will be compelled to put our shoulders to the wheels, as we have been imposed upon for a period of twenty-five years. With due obedience to the laws of our Queen and country, and as we can no longer endure the same, therefore is our object of calling upon your Excellency as governor-in-chief and captain of our island. And your petitioners, as in duty bound, shall ever pray.

James Dawes Smith, Archibald Baily, Charles Maine, James Bowie, Thomas Graham, Alexander Badson, Paul Bogle, William Bogle, William Grant, Joseph Kelly, Wm. Bowie, Edward Howell, Moses Bogle, James M'Laren, George Gordon, William Forbes, Stephen Cameron, Briscoe Paterson, Abraham Anderson.

Stoney Gut, Oct. 10, 1865.

REFORM DEBATE SKETCHES.

PROFESSOR FAWCETT.—Mr. Fawcett, led by one of the doorkeepers, had been conducted to his seat, the one on the front bench below the gangway nearest to the door; and when Mr. Whiteside had wound up with the usual display of fireworks about the glory of the British constitution, the blind Professor and Mr. Göschen arose simultaneously. The cries for "Fawcett" were perfectly stentorian; and the Chancellor of the Duchy of Lancaster gracefully yielded to

the new member. Expectation was keenly excited, for there is something in Mr. Fawcett's affliction which touches the better part of our nature, and probably not ten men in the House had ever heard him speak on the platform. A little knot of Tories seated on the back benches, and therefore all but invisible, created some disturbance, but they were speedily howled down by the shouts of a hundred voices, assisted by Mr. Gladstone's peremptory gestures, and the deep full bass of the Deputy Speaker's "Order, order." It soon became evident that Mr. Fawcett had a voice which could make itself heard, and that, if necessary, he could command a hearing before a less indulgent audience. It soon became evident, too, that he was a man earnest of purpose, and bold of speech, and that he was neither disposed to trim as a politician nor to bandy compliments with the enemies of reform. He at once pounced upon Messrs. Horam and Lowe, and in a few scathing sentences, which were frantically cheered by the Liberals, upbraided them for their piffidy, and suggested that their factious course was instigated by no high or worthy motive. In defending the working classes against the imputations which had been cast upon them, he narrated his Brighton experiences; and in conclusion, he evoked general sympathy by the pathetic allusion he made to his blindness, and by his expression of gratitude for the generous consideration which he had received at the hands of the House. The chief faults of the speech were that it was delivered too much in the platform style of oratory, and that in the latter part it was too diffuse. The House wearied of repetitions and redundancies, and if Mr. Fawcett can get rid of these he will always command attention. For a first speech it was unusually bold and uncompromising, and must be pronounced—as the working men of Sheffield will be glad to hear—more than ordinarily successful.—*Correspondence of Sheffield Independent.*

MR. BRIGHT.—Mr. Bright next appeared on the scene. The Speaker never requires to exert his authority when the member for Birmingham speaks, and it was less needful than ever on this occasion; for Mr. Bright had been the subject of Mr. Horsman's unscrupulous invective, and the butt of Mr. Lowe's mock philosophy, and everybody felt that the law of retaliation was about to come into play. Enough had been said to provoke any common man into a loss of temper. But Mr. Bright was externally calm and self-possessed. He spoke with great deliberation, and for some time confined himself to a well-wrought argument, intended to show that the difference between this bill and the bill of Lord Derby was not so great as to justify the opposition which it had encountered. Therein he showed the true art of the orator. He would not give to his antagonists more prominence than they deserved. He would not anticipate their punishment, but take his own time. I confess that I half thought he would pass them by in scornful silence; but at last the blows descended. Taking for his text an election address written by Mr. Lowe in 1859, in which that gentleman expressed his belief that the Government would propose a measure acceptable to the great body of the people, he poured out a strain of sarcasm and humour, first against Mr. Lowe, and then against his ally, Mr. Horsman, which fairly intoxicated the House. This party of two he likened to the Scotch terrier, which was so covered with hair that you could not tell which was the head and which was the tail. The House roared with delight; the strangers roared; the peers roared in their comfortable sanctum; the reporters roared in their boxes. Each new stock of humour, delivered with imperturbable gravity, elicited the most boisterous cheering and laughter; and for a time all party feeling was drowned in the keenest enjoyment. Mr. Horsman was uneasy under the infliction. He sits on the front bench, below the member for Birmingham; and he kept snarling out interjections which, although inaudible, betrayed a mind ill at ease with itself. Mr. Lowe, on the other hand, subsided beneath his hat, and all that could be seen was a face redder than that of the Scarlet Woman.—*Sheffield Independent.*—Of Mr. Bright's great speech it were almost impertinent to speak at length. I will only say that its manner was the happiest conceivable. Wholly without virulence, or even vehemence, delivered even in its most satirical passages—which were never excelled by O'Connell or Disraeli—with a gentle, patting, lady-like softness, melting at the end of every sentence into smiling enjoyment of the droll conceptions which his satirical vein developed, the speech created the most delicious effect conceivable, and the roars of laughter amidst which Mr. Lowe and Mr. Horsman were immolated, were as rich, rolling, and jolly as ever unctuous natural humour generated. It would have been impossible to have disposed more completely or so pleasantly of the two wasps who have of late been stinging Mr. Bright so venomously, and floating so wildly and recklessly about in the political atmosphere.—*Norfolk News.*

RINDERPEST IN SHEEP.—The committee of the Chamber of Agriculture and Scottish Farmers' Club, at a meeting held at Edinburgh, on Wednesday, resolved, on the motion of Mr. Hope, Fentonbarns, "That the evidence of sheep having taken rinderpest is far from conclusive, and that if sheep become affected with the disease they are certainly not naturally susceptible of it." The Edinburgh Cattle Plague Committee, on the other hand, have adopted a resolution of an opposition tenour. It is reported the rinderpest has appeared among the sheep in South Hants. More than 100 have died on one farm in the parish of Allington, and Professor Simonds has pronounced the disease to be the rinderpest.

Postscript.

Wednesday, March 21, 1866.

AUSTRIA AND PRUSSIA.

VIENNA, March 19.

It is stated that since Sunday declarations of a reassuring character have been received from Berlin by the Austrian Government, and that the apprehensions of war between the great German Powers have been thereby removed.

It is further stated that the Gastein Convention will be adhered to.

The Vienna journals assert that it is the intention of Austria to submit the question to the decision of the German Diet.

It is rumoured that General Manteuffel will shortly arrive here with a letter from the King of Prussia to the Emperor Francis Joseph.

YESTERDAY'S PARLIAMENT.

The House of Lords sat for about an hour yesterday, in which time they passed a few bills through a stage, and talked about the cattle plague.

THE REFORM BILL.

In the House of Commons two notices of motion in respect to the Reform Bill were given. These would seem to show that there are other so-called Liberals than those who have put themselves forward hitherto who are endeavouring to join the Tories, while keeping up the profession of Liberalism. Earl Grosvenor, who represents Chester, and is described in "Dod" as a Whig and a member of Brooks' Club, last night gave notice that on the motion for the second reading of the Reform Bill he should move an amendment to the effect that no bill for dealing with the franchise can be satisfactory that does not deal with the whole question of distribution of seats and other matters. Of course the Opposition cheered. They thought they had got another assistant. Then Sir W. Hurrell, of whom better things might have been expected, gave notice that in the event of Earl Grosvenor's amendment being lost he should move an amendment to the effect that the alterations made by the bill in the franchise should not take effect until a measure for redistributing the seats should have been passed. This may not be intended to harass the Government, but it looks very much as if it were. Later, Mr. GLADSTONE, in reply to Sir A. Buller, said the Government would in its own good time bring in a bill for the better prevention of corrupt practices at elections.

Among the subjects subsequently discussed were Scotch fisheries, the standing orders as to grants of money, the Australian difficulty as to the tariff, and other topics.

STEPHENS, THE HEAD CENTRE.—A telegram from Paris of yesterday says that Stephens had just arrived there after going to Scotland, and an Irish telegram mentions that Mrs. Stephens had returned to Dublin.

THE GOVERNMENT REFORM BILL.—There was a great demonstration in favour of the Government Reform Bill in Leicester last night. More than 2,500 persons crowded the largest hall in the town. The Mayor presided. Resolutions in favour of the bill were carried unanimously.

THE ELECTION COMMITTEES got to work yesterday and began inquiries into the petitions respecting Boston, Bridgnorth, Nottingham, Totnes, and Yarmouth. In the Nottingham case there are cross petitions. That of Mr. Paget against Sir B. Clifton was first proceeded with. The opening statement of counsel was to the effect that the most lawless violence and intimidation had been used to ensure the return of Sir B. Clifton. The Boston case is resolved into a scrutiny. Mr. Parry had a majority of twelve votes over Mr. Staniland; of these eleven were struck off before the committee adjourned.

TWICKENHAM ELECTION.—Sir E. Lechmere, the Conservative candidate, has been successful at Twickenham. At the close of the poll yesterday the numbers were—Lechmere, 151; Martin, 147.

THE DAY OF HUMILIATION.—Yesterday was very generally observed as a day of humiliation and prayer in the diocese of London. Dean Stanley was the preacher at the Abbey in the morning. He deduced from the cattle plague many practical lessons both of resignation and charity; and illustrated his idea that great calamities were often the means of accomplishing great ultimate good by referring to the great fire of London. In the afternoon the Lord Mayor and Corporation went to St. Paul's, where the Bishop of London preached. There were services in all the London churches.

MARK-LANE.—THIS DAY.

The supply of English wheat on sale here to-day was moderate, and in but middling condition. The trade for all qualities was in a most inactive state, and prices had a drooping tendency. About an average supply of foreign wheat was on the stands. There was but little inquiry for most descriptions, yet no change took place in prices from Monday. Floating cargoes of grain moved off slowly, at late rates. The supply of barley on sale was very moderate for all descriptions. The trade was firm, at fully late rates. Malt changed hands at the extreme prices of Monday. Oats were in fair supply and slow request, at late rates. Both beans and peas were in short supply, and the trade ruled firm, at full currencies. The flour trade was in a sluggish state, at barely late rates.

JAMAICA.

The Seine brings advices from Kingston to February 24th. The Royal Commission had been sitting daily, hearing the evidence of all brought before them as to the cause of the disturbance and the means employed for its suppression. The proceedings were watched by Messrs. Gorrie, Payne, representing the Jamaica Committee, Philippo on behalf of Dr. Underhill, and by Mr. G. William Walcott on behalf of Governor Eyre. From the packet summary of the Kingston Morning Journal, we take the following account of the proceedings of the commission:—

Abundant testimony has been given as to the cruelties practised in the measures of retaliation adopted by the authorities. It is now proved beyond doubt that a great many were hanged and shot upon far less evidence than that which Commander Brand thought sufficient to warrant the execution of Mr. Gordon; that some were disposed of without any form of trial whatever; that men and women had been indiscriminately flogged, receiving punishment varying from twelve to one hundred lashes; that the cats for the most part were made of an admixture of cord and wire; that a system prevailed for some time of forcing those who had been flogged to run the gauntlet amidst blows inflicted by sticks, stones, the butt end of guns, and any other missiles which the bystanders may have at hand; that the houses of many unoffending persons had been burnt and their property destroyed, one remarkable instance being that of a woman whose husband had been shot, her house and its contents deliberately destroyed by fire, and she and her nine children left to find food and shelter the best manner they could. We refer to these facts generally, they having been corroborated by successive witnesses.

The witnesses examined include the Attorney-General, Mr. Justice Kerr, Dr. Fiddes, and Mr. T. W. Jackson, the stipendiary magistrate who served in the disturbed district. The Attorney-General said he had not been consulted with reference to the trial of Gordon or the continuance of martial law.

Some of the stories detailed by negro witnesses have turned out to be untrue, but much of their evidence has been confirmed in material particulars by the testimony of white or coloured witnesses; and although (says the *Daily News* correspondent), there may be differences of opinion as to the extent to which particular cases have been established, no one who does not wilfully shut his mind against all conviction can doubt that in many instances wrongs have been done for which no excuse and hardly any palliation can be alleged.

The pressure of evidence being very great, Mr. Gurney had gone to Morant Bay and Stoney Gut to open a court, and Mr. Maule remained at Spanish Town. It was hoped that the Commissioners would conclude the taking of evidence about the 10th of this month, and that Mr. Gurney and Mr. Maule would return to England by the packet leaving on the 24th.

The *Colonial Standard* (the planters' organ), feels assured that the report of the Royal Commission will completely vindicate Governor Eyre and the military and naval authorities for the course adopted towards the rebels in St. Thomas-in-the-East, and that the evidence produced proves an organised insurrection in that locality, whilst the attempts made to bolster up charges of cruelty on the part of the soldiers and sailors have completely broken down.

Mr. Eyre continued to receive addresses of sympathy and approbation from the various bodies in the island. Major O'Connor also received his share of public sympathy.

In referring to some of the evidence given in detail by its special correspondent, the *Daily News* says—

It is Mr. Kirkland himself, the magistrate in authority at Bath, who gave the orders, who tells us that on the recommendation of Captain Ford men were flogged with wire in the "cats"; and when this is admitted, the length or method of twisting is a matter of secondary importance. It is the same unimpeachable authority who tells us that women were flogged, and that for the mere offence of stealing, or possession of stolen goods. It is not a black victim, but this same magistrate, who tells us that one night he was woken up by Ramsay, the Provost-Marshal, who had ridden over from Morant Bay, who insisted on this magistrate accompanying him to the police-station, who ordered fifteen prisoners then in confinement for examination to be thrown down and held while he flogged them with his own hand and with his own private "cat"! It is the same magistrate who naively observes that the prisoners were not allowed to call evidence in exculpation—"for we never should have got through the cases if every person was allowed to call witnesses." It is Captain Ford, of the Volunteers, who himself tells us that, by direction of Lieutenant Adeock, he ordered a man to be shot for no other reason than that he was found wounded eight miles from his house, and could give no sufficient reason for being there! It is Captain Astwood next who tells us that he ordered men to be flogged because "he was told" they had been found with property in their possession, and who admits that he has seen soldiers pick up bits of stick to throw at prisoners after their discharge, though he denies that he saw them forced to "run the gauntlet." When such admissions are made by the parties implicated, how can we help yielding credence to the evidence of Dr. Bruce, of Mr. Lake, of Goldson, and of the crowd of witnesses who confirm the terrible reports that reached us at the first, who speak to evidence being extorted by the whip, and by the bribe of pardon offered to men condemned to death, of prisoners daily paraded to witness the floggings and the hangings, of stones thrust into the mouths to stifle the cries of the victims, of women hung up and then thrown down to force them to betray the hiding-places of their friends, of every refinement of cruelty which has ever disgraced the savage or the terrorist, perpetrated by the men to whom Governor Eyre for three weeks surrendered his authority.

The summary of evidence given in the papers is exceedingly voluminous. Amongst others examined at great length was Mr. Lake, the reporter of the

Colonial Standard, who gave the following account of the doings at Morant Bay:—

We reached Morant Bay on the 13th of that month. On the following day three men and a woman were tried by a court-martial; which was presided over by Col. Hunt, and of which the Attorney-General was a member, for being present at this riot on the 11th, and they were sentenced to be hanged. The woman was recommended to mercy, but all four were hung. They were placed upon a cart, and the cart drawn from under them; and after they had hung about five minutes sailors belonging to either the Onyx or the Wolverine jerked their necks by pulling their legs. The bodies were not cut down till next day (Sunday). The flogging began on Wednesday, the 18th. A general order had been issued by the Provost-Marshal Ramsay on the 15th, directing, among other things, that the inhabitants should "be in their houses by five p.m., and not move out until five a.m.," and announcing that "all passengers without passes will be dealt with summarily." Those who were flogged were charged as stragglers, or persons without passes, and were ordered by Ramsay to receive fifty lashes each. These cases were not investigated by any court-martial or by a magistrate. On Thursday twelve, and on Friday eight, men were thus flogged, and then released. On Saturday, the 21st, the court-martial began to sit regularly. On that day twenty-four men were tried; twenty were executed, and four, of whom one was a cripple, were flogged. On Monday, the 23rd, sixteen men were called for not having passes, and eighteen were tried by court-martial and hanged. On Tuesday, 24th, four were called, by order of the Provost-Marshal, and sixteen were hanged, after trial by court-martial. On Wednesday, 25th, eight men received twenty-five lashes each, and were then committed for trial. It was a common practice, when the constables or Maroons brought men in and said that they had been guilty of murder, for the Provost-Marshal to order them to be catted, and then sent down to their tents for trial. On Thursday, 26th, eight were so dealt with, five were flogged and released, and sixteen were hanged after trial by court-martial. On Friday, 27th, four men were flogged, and committed, and eighteen persons were hanged, after trial, namely, fifteen men and three women. Mr. Lake was so much affected by this last execution that he fell sick, and remained so until the 31st. On the 28th eleven men were hanged and two flogged by order of a court-martial, receiving, one 100 and the other 150 lashes. The 29th was Sunday, and on that day the use of the cat and the gallows was suspended. On the 30th nine men were flogged and committed, and nine men and three women were hanged. On the 31st one man was catted and released, and twelve were hanged. On the 1st November the witness left Morant Bay, and therefore he was able to carry his tale of the horrible scenes which he witnessed there only up to the previous day. At that time 115 persons had been hanged and ninety-one flogged. On the 18th October two men, named Frank Macqueen and Joseph Mitchell, were taken to the police-station at Morant Bay, and charged with being the murderers of the Rev. Mr. Herschell. The Provost-Marshal at once directed them to be flogged, and after they had received fifty lashes he ordered that they should be hanged. They were taken down to the Parade, where the gallows had been erected, and handed over to the sailors for execution; but just as the ropes had been adjusted an officer of the Wolverine came up, and hearing that they were about to be executed by the order of the Provost-Marshal, he directed that the execution should not take place until he had communicated with that officer. The result was that the men were taken down and sent back to the police-station. Macqueen was afterwards tried and hanged, but the witness did not know what became of the other man. Mr. Lake confirmed the evidence which had already been given by other witnesses as to the prisoners who had been flogged having to "run the gauntlet" after their release. He said that on the 18th of October he saw men forced to pass along an avenue of sailors and black soldiers, who pelted them with stones and cocoa-nut shells, and struck them with sticks and the butt ends of guns. "Many of the men were repeatedly knocked down by the blows which they received, and the *coup de grace* was always given by the black sentry at the further corner, who gave them one or two blows with the butt end of his gun. The men were so weak that they frequently could not escape from him after the first blow." He could not undertake to say that there were any officers present when this occurred. The account given by the witness of the hanging of Marshall, on the 18th, agreed exactly with that which had already been placed before the commissioners by others; but in addition he was able to swear distinctly that at the time Marshall ground his teeth he said nothing to the Provost-Marshal. When Ramsay ordered that the man should be hanged he thought that he was only making fun. Being cross-examined by Mr. Walcott, who appears for the local government and the officers engaged in the suppression of the disturbance, as to the number of prisoners there were at Morant Bay at the time, and the force which the Provost-Marshal had at his disposal, the witness said that though he could not pledge himself to fifty, he did not believe that the number of prisoners amounted to 350, and that there were at the Bay forty or fifty marines and soldiers of the 4th West India Regiment, and four field-pieces. On the 31st October he accompanied the Provost-Marshal to Maclaren's chapel. Ramsay kicked open the door with his foot, and went in. There was a man there speaking to some women. Ramsay gave him a violent blow on his face, and asked him why he did not take off his hat. The man replied that he did not know he was an officer. Not satisfied with this explanation, Ramsay sent him to the police-station to have a dozen lashes. Owing to some mistake the unfortunate man received fifty lashes instead of twelve, and was afterwards sent to the district prison to "await the evidence against him." Ramsay took some "relics," including a lamp, a pair of white gloves, and a box out of the chapel, and one or two small things he gave to witness. Mr. Lake was examined as to the proceedings of the courts-martial—the one called "the naval" court-martial, consisting of Lieutenants Brand and Errington and Ensign Kelly, and the other, "the militia" court-martial, composed of Mr. Hutchins, Mr. Esprit, and Captain Astwood. He stated that the latter of these tribunals took more pains in investigating the cases than did the former, the trials in which did not on the average occupy more than ten minutes, and that

their sentences were promulgated at once, which was not the case with those of the naval court-martial. The president of the naval court took notes. One man, named Thomas Holgate, was brought before a court-martial three times. He was first charged before the militia court with being concerned in the rebellion, and being found in arms, and was sentenced to receive seventy-five lashes. He was not flogged, but was taken before the naval court on the same charge. His trial was nearly concluded, when he mentioned that he had been tried before. The president appealed to the Provost-Marshal, who acted as prosecutor, for an explanation of this circumstance, and Ramsay said that he had made a mistake. Holgate was then sent back to prison, but two days afterwards he was again brought up, and Mr. George Judah, Mr. Marshall, and two or three other gentlemen of Morant Bay, having sworn that he had threatened their lives, and that very great danger would arise if he were let loose, he was sentenced to be hanged. Being examined as to the trial of Mr. Gordon, at which he was present, the witness said that he took notes of that trial which were now in the hands of Mr. Bicknell, a police magistrate (they were afterwards produced and handed to the commissioners); and that although he did not use any system of stenography, he was able to swear to the substantial accuracy of the report of the trial which he had since published. Mr. Gordon's defence lasted over an hour, but the reason of that was that the president of the court-martial took down every word that he said, and Mr. Gordon had to stop after almost every two words to enable him to do so. No document was put in evidence which he had not mentioned in his published report of the trial. While in custody Mr. Gordon was subjected to a great many indignities. While he was lying at the police-station with his arms tied some sailors came up and inquired whether that "d—son of a b—" was "a white man or a Frenchman." One of them held up a cat, and said, "Would you like to have a taste of this, old boy?" "He will soon catch it," said another; while a third added, "We are getting ready for you; you have not long to remain here," and made other observations which witness did not recollect. When Mr. Gordon was tried he had on no coat, but only a blanket. The trial lasted from between two and three o'clock in the afternoon till between seven and eight in the evening, fully four hours and a half. He was allowed to cross-examine the witnesses, and at the time witness thought that the trial was a patient one. He had since formed a different opinion, because he thought that Mr. Gordon ought to have been allowed to call Dr. Major, who, he stated, could have proved why he was absent from the vestry on the 11th. Dr. Major was not at the Bay at the time, but he did not reside far off, and was there the day after Gordon was executed. In cross-examination, Mr. Lake was asked whether he had not written that there was a vast mass of documentary evidence in the possession of General Nelson which he had not seen, and therefore could not communicate. He denied that he had ever made such a statement in any despatch written for the *Colonial Standard*, and he was inclined to think that he had not—indeed, he would say that he had not—written in those terms to Mr. Levy, its proprietor. He wrote to Mr. Levy to say that the evidence against Gordon was conclusive. That was after he had heard the confession of two prisoners; but after he heard the statement made by Maclaren upon the subject he changed his opinion. The witness was also cross-examined as to some paragraphs which had appeared in the *Colonial Standard*, highly eulogising the conduct and character both of Provost-Marshal Ramsay and of Lieutenant Brand. He admitted that he had written of the former officer what was not strictly true, but accounted for his conduct by saying that he did it to save his back from laceration. Some of his most intimate friends had been arrested, and he thought that the Provost-Marshal might have his eye upon him. He also acknowledged that he wrote according to the tone of the newspaper with which he was connected. He did not mean to say that he wrote what was not true in order to please his employers, but if he wrote a little in praise of anybody it was in consequence of the position which he saw the paper had taken. The paragraphs in which Lieutenant Brand was so highly lauded for the mildness of his voice and the serenity of his manner were not, it appears, written by this gentleman, but by his successor at Morant Bay in the perilous position of "special correspondent." That this position was not without its dangers is clear from a little incident described by Mr. Lake. One morning, while he was confined to his bed by illness, he was awoken by a loud voice, and found Lieutenant Brand standing over his bed with a revolver in one hand and a copy of the *Colonial Standard* in the other. The gentle lieutenant pointed to a paragraph in which his name had unfortunately been spelled "Brend" instead of "Brand," and angrily exclaimed, "Did you write this, sir?" Mr. Lake confessed that he was responsible for the error. "Take care, then, that you have it corrected at once. My name is not Lieutenant Brend, but Lieutenant and Commander Brand, and if you do not have that corrected at once you must take the responsibility." Mr. Lake appears to have understood this as a delicate mode of intimating that he would have to receive one of the charges of the revolver; and the effect upon his nerves was so great as to produce a relapse.

In the course of the evidence before the Commission, sundry statements were made which showed the feeling which was from the first entertained against the late Mr. Gordon, and the determination exhibited by some of those who were most intimately connected with Governor Eyre, or most directly concerned in the suppression of the disturbances, to fix upon him the responsibility for their occurrence.

Goldson stated that on the night of the 12th October he was passing the house of General O'Connor, at Kingston, when Captain Hunt, Mr. Eyre's private secretary, came out, accompanied by other officers, and he heard him say, "We will proclaim martial law tomorrow, and if we only catch George William Gordon we will make him skedaddle." This account was confirmed by a man named Kelly Smith, who was also present. Joseph Smith, a nephew of the late Mr. Gordon, but who had not spoken to him for ten years stated that on the 17th October he heard the same Captain Hunt, referring to his uncle, say to Capt. Astwood, "I wish to God, Astwood, I had caught d— b— at Morant Bay. The tallest tree would not have been high enough to hang him

And on the following day he heard Lieutenant Brand, who, it must be remembered, afterwards presided over the court-martial by which Mr. Gordon was sentenced to death, say, "I had the pleasure of hanging the first d— rebel at Port Morant, and nothing would give me greater pleasure than if I had the hanging of this d— son of a b—."

Several addresses had been presented to Sir Henry Storks from the Evangelical missionaries of Jamaica, welcoming his arrival in the island.

The trials of political prisoners at Kingston continued. Mr. Sydney Levien, the editor and proprietor of the *County Union* newspaper, convicted of the publication of a seditious libel in the form of certain articles in that journal, had been sentenced to twelve months' imprisonment, and Thomas Harry, a shoemaker, and the Rev. J. H. Crole, a Baptist minister, who had been found guilty of the use of seditious language at the Underhill meetings, were each sent to prison for six weeks. The Rev. Edward Palmer, also a Baptist minister, in connection with the society in London, and Goldson, the ex-sergeant of police, upon whose first trial the jury could not agree to a verdict, had been convicted of similar offences, and sentenced, the former to fourteen days, and the latter to two months' imprisonment. The most important case which was likely to come before the Commission was not yet altogether concluded. It is an indictment against the Rev. J. H. Crole, Mr. Kelly Smith (late editor of the *Watchman*), Mr. Isaac Viaz (proprietor of the same journal), the Rev. Edward Palmer, the Rev. J. F. Roche (Baptist minister), Goldson, Mr. Sydney Levien, Dr. Bruce, of Vere, and a small proprietor named Phillips, who were charged with having conspired to excite the black population against the Government by making them believe that the authorities unlawfully and unjustly oppressed them, and to stir up riots, insurrections, and tumults. They were also charged with having conspired with George Wm. Gordon, Paul Bogle, James M'Laren, Henry Lawrence, and E. J. Bailey, all of whom have been executed, with the same objects. Mr. J. H. Payne appeared for the Rev. J. F. Roche, Mr. Isaac Viaz, Goldson, and Harry; and Mr. Philippo, of the Jamaica bar, represented the other prisoners. A great deal of the testimony referred to the proceedings at the Underhill meetings, and as far as this was concerned the notes of the Lord Chief Justice, who had tried the charges of sedition, and who presided on this occasion, were allowed to be read. The other evidence consisted chiefly of letters exchanged between Dr. Bruce and Mr. Levien and the late Mr. G. W. Gordon, in which they expressed their opinions as to the state of public affairs, and some reliance was actually placed by the representatives of the Government upon a memorial addressed by Mr. Levien to the Executive Council. At the close of the case for the Crown, the Chief Justice directed the acquittal of the Revs. J. H. Crole, E. Palmer, and J. F. Roche, Isaac Viaz, Goldson, and Harry. The trial of other prisoners still going on. About 100 persons still remained to be tried.

Ramsay, the Provost-Marshal, has been arrested on the charge of murdering the man Marshall, whom he ordered to the gallows for scowling while under the lash, but on being taken before a magistrate he was actually admitted to bail, the moderate sum of 400*l.* being thought sufficient to secure his appearance on such a charge. The case was represented to Sir H. Storks, who replied, in substance, that he could not interfere with the magistrate's discretion.

The following is a copy of the letter addressed to Governor Eyre by Paul Bogle and others on the 10th of October, and which was delivered at the King's-house, Spanish Town, on the morning of the very day on which the riot occurred at Morant Bay:—

To his Excellency E. G. Eyre, Esq., Captain-General and Governor-in-Chief of this her Majesty's Island of Jamaica.

We, the petitioners of St. Thomas-in-the-East, do send to inform your Excellency of the mean advantage that has been taken of us from time to time, and more especially this present time. When on Saturday, 7th of this month, an outrageous assault was committed on us by the policemen of this parish and one of the justices, it occasioned an outbursting, for which warrants have been issued against innocent parties, which we were compelled to resist. We therefore call upon your Excellency for protection, seeing we are all her Majesty's loyal subjects; which protection, if refused, we will be compelled to put our shoulders to the wheels, as we have been imposed upon for a period of twenty-five years. With due obedience to the laws of our Queen and country, and as we can no longer endure the same, therefore is our object of calling upon your Excellency as governor-in-chief and captain of our island. And your petitioners, as in duty bound, shall ever pray.

James Dawes Smith, Archibald Baily, Charles Maine, James Bowie, Thomas Graham, Alexander Badson, Paul Bogle, William Bogle, William Grant, Joseph Kelly, Wm. Bowie, Edward Howell, Moses Bogle, James M'Laren, George Gordon, William Forbes, Stephen Cameron, Briscoe Paterson, Abraham Anderson.
Stoney Gut, Oct. 10, 1865.

REFORM DEBATE SKETCHES.

PROFESSOR FAWCETT.—Mr. Fawcett, led by one of the doorkeepers, had been conducted to his seat, the one on the front bench below the gangway nearest to the door; and when Mr. Whiteside had wound up with the usual display of fireworks about the glory of the British constitution, the blind Professor and Mr. Goschen arose simultaneously. The cries for "Fawcett" were perfectly stentorian; and the Chancellor of the Duchy of Lancaster gracefully yielded to

the new member. Expectation was keenly excited, for there is something in Mr. Fawcett's affliction which touches the better part of our nature, and probably not ten men in the House had ever heard him speak on the platform. A little knot of Tories seated on the back benches, and therefore all but invisible, created some disturbance, but they were speedily howled down by the shouts of a hundred voices, assisted by Mr. Gladstone's peremptory gestures, and the deep full bass of the Deputy Speaker's "Order, order." It soon became evident that Mr. Fawcett had a voice which could make itself heard, and that, if necessary, he could command a hearing before a less indulgent audience. It soon became evident, too, that he was a man earnest of purpose, and bold of speech, and that he was neither disposed to trim as a politician nor to bandy compliments with the enemies of reform. He at once pounced upon Messrs. Horsman and Lowe, and in a few scathing sentences, which were frantically cheered by the Liberals, upbraided them for their piffidy, and suggested that their factious course was instigated by no high or worthy motive. In defending the working classes against the imputations which had been cast upon them, he narrated his Brighton experiences; and in conclusion, he evoked general sympathy by the pathetic allusion he made to his blindness, and by his expression of gratitude for the generous consideration which he had received at the hands of the House. The chief faults of the speech were that it was delivered too much in the platform style of oratory, and that in the latter part it was too diffuse. The House wearied of repetitions and redundancies, and if Mr. Fawcett can get rid of these he will always command attention. For a first speech it was unusually bold and uncompromising, and must be pronounced—as the working men of Sheffield will be glad to hear—more than ordinarily successful.—*Correspondence of Sheffield Independent.*

MR. BRIGHT.—Mr. Bright next appeared on the scene. The Speaker never requires to exert his authority when the member for Birmingham speaks, and it was less needful than ever on this occasion; for Mr. Bright had been the subject of Mr. Horsman's unscrupulous invective, and the butt of Mr. Lowe's mock philosophy, and everybody felt that the law of retaliation was about to come into play. Enough had been said to provoke any common man into a loss of temper. But Mr. Bright was externally calm and self-possessed. He spoke with great deliberation, and for some time confined himself to a well-wrought argument, intended to show that the difference between this bill and the bill of Lord Derby was not so great as to justify the opposition which it had encountered. Therein he showed the true art of the orator. He would not give to his antagonists more prominence than they deserved. He would not anticipate their punishment, but take his own time. I confess that I half thought he would pass them by in scornful silence; but at last the blows descended. Taking for his text an election address written by Mr. Lowe in 1859, in which that gentleman expressed his belief that the Government would propose a measure acceptable to the great body of the people, he poured out a strain of sarcasm and humour, first against Mr. Lowe, and then against his ally, Mr. Horsman, which fairly intoxicated the House. This party of two he likened to the Scotch terrier, which was so covered with hair that you could not tell which was the head and which was the tail. The House roared with delight; the strangers roared; the peers roared in their comfortable sanctum; the reporters roared in their boxes. Each new stock of humour, delivered with imperturbable gravity, elicited the most boisterous cheering and laughter; and for a time all party feeling was drowned in the keenest enjoyment. Mr. Horsman was uneasy under the infliction. He sits on the front bench, below the member for Birmingham; and he kept snarling out interjections which, although inaudible, betrayed a mind ill at ease with itself. Mr. Lowe, on the other hand, subsided beneath his hat, and all that could be seen was a face redder than that of the Scarlet Woman.—*Sheffield Independent*.—Of Mr. Bright's great speech it were almost impertinent to speak at length. I will only say that its manner was the happiest conceivable. Wholly without violence, or even vehemence, delivered even in its most satirical passages—which were never excelled by O'Connell or Disraeli—with a gentle, patting, lady-like softness, melting at the end of every sentence into smiling enjoyment of the droll conceptions which his satirical vein developed, the speech created the most delicious effect conceivable, and the roars of laughter amidst which Mr. Lowe and Mr. Horsman were immolated, were as rich, rolling, and jolly as ever unctuous natural humour generated. It would have been impossible to have disposed more completely or so pleasantly of the two wasps who have of late been stinging Mr. Bright so venomously, and floating so wildly and recklessly about in the political atmosphere.—*Norfolk News.*

RINDERPEST IN SHEEP.—The committee of the Chamber of Agriculture and Scottish Farmers' Club, at a meeting held at Edinburgh, on Wednesday, resolved, on the motion of Mr. Hope, Fentonbarns, "That the evidence of sheep having taken rinderpest is far from conclusive, and that if sheep become affected with the disease they are certainly not naturally susceptible of it." The Edinburgh Cattle Plague Committee, on the other hand, have adopted a resolution of an opposition tenour. It is reported that the rinderpest has appeared among the sheep in South Hants. More than 100 have died on one farm in the parish of Allington, and Professor Simonds has pronounced the disease to be the rinderpest.

Postscript.

Wednesday, March 21, 1866.

AUSTRIA AND PRUSSIA.

VIENNA, March 19.

It is stated that since Sunday declarations of a reassuring character have been received from Berlin by the Austrian Government, and that the apprehensions of war between the great German Powers have been thereby removed.

It is further stated that the Gastein Convention will be adhered to.

The Vienna journals assert that it is the intention of Austria to submit the question to the decision of the German Diet.

It is rumoured that General Manteuffel will shortly arrive here with a letter from the King of Prussia to the Emperor Francis Joseph.

YESTERDAY'S PARLIAMENT.

The House of Lords sat for about an hour yesterday, in which time they passed a few bills through a stage, and talked about the cattle plague.

THE REFORM BILL.

In the House of Commons two notices of motion in respect to the Reform Bill were given. These would seem to show that there are other so-called Liberals than those who have put themselves forward hitherto who are endeavouring to join the Tories, while keeping up the profession of Liberalism. Earl Grosvenor, who represents Chester, and is described in "Dod" as a Whig and a member of Brooks' Club, last night gave notice that on the motion for the second reading of the Reform Bill he should move an amendment to the effect that no bill for dealing with the franchise can be satisfactory that does not deal with the whole question of distribution of seats and other matters. Of course the Opposition cheered. They thought they had got another assistant. Then Sir W. HURR, of whom better things might have been expected, gave notice that in the event of Earl Grosvenor's amendment being lost he should move an amendment to the effect that the alterations made by the bill in the franchise should not take effect until a measure for redistributing the seats should have been passed. This may not be intended to harass the Government, but it looks very much as if it were. Later, Mr. GLADSTONE, in reply to Sir A. Buller, said the Government would in its own good time bring in a bill for the better prevention of corrupt practices at elections.

Among the subjects subsequently discussed were Scotch fisheries, the standing orders as to grants of money, the Australian difficulty as to the tariff, and other topics.

STEPHENS, THE HEAD CENTRE.—A telegram from Paris of yesterday says that Stephens had just arrived there after going to Scotland, and an Irish telegram mentions that Mrs. Stephens had returned to Dublin.

THE GOVERNMENT REFORM BILL.—There was a great demonstration in favour of the Government Reform Bill in Leicester last night. More than 2,500 persons crowded the largest hall in the town. The Mayor presided. Resolutions in favour of the bill were carried unanimously.

THE ELECTION COMMITTEES got to work yesterday, and began inquiries into the petitions respecting Boston, Bridgnorth, Nottingham, Totnes, and Yarmouth. In the Nottingham case there are cross petitions. That of Mr. Paget against Sir R. Clifton was first proceeded with. The opening statement of counsel was to the effect that the most lawless violence and intimidation had been used to ensure the return of Sir R. Clifton. The Boston case is resolved into a scrutiny. Mr. Parry had a majority of twelve votes over Mr. Staniland; of these eleven were struck off before the committee adjourned.

TEWKESBURY ELECTION.—Sir E. Lechmere, the Conservative candidate, has been successful at Tewkesbury. At the close of the poll yesterday the numbers were—Lechmere, 151; Martin, 147.

THE DAY OF HUMILIATION.—Yesterday was very generally observed as a day of humiliation and prayer in the diocese of London. Dean Stanley was the preacher at the Abbey in the morning. He deduced from the cattle plague many practical lessons both of resignation and charity; and illustrated his idea that great calamities were often the means of accomplishing great ultimate good by referring to the great fire of London. In the afternoon the Lord Mayor and Corporation went to St. Paul's, where the Bishop of London preached. There were services in all the London churches.

MARK-LANE.—THIS DAY.

The supply of English wheat on sale here to-day was moderate, and in but middling condition. The trade for all qualities was in a most inactive state, and prices had a drooping tendency. About an average supply of foreign wheat was on the stands. There was but little inquiry for most descriptions, yet no change took place in prices from Monday. Floating cargoes of grain moved off slowly, at late rates. The supply of barley on sale was very moderate for all descriptions. The trade was firm, at fully late rates. Malt changed hands at the extreme prices of Monday. Oats were in fair supply and slow request, at late rates. Both beans and peas were in short supply, and the trade ruled firm, at full currencies. The flour trade was in a sluggish state, at barely late rates.

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The Nonconformist.

WEDNESDAY, MARCH 21, 1866.

SUMMARY.

THE war-cloud in Germany has blown over, and Count Bismarck has suffered a signal, perhaps a disastrous defeat. A few days ago the two great German Powers stood, as it were, face to face in battle array. The imperious demand of Prussia that the Schleswig-Holstein question should be forthwith settled in such a way that the northern Duchies should be handed over to the Court of Berlin was met by a firm refusal. It was thought that the Kaiser, with Hungary yet alienated, the other provinces of the empire disaffected, Vienna ready to rise at the first opportunity, and a bankrupt exchequer, must yield to his crushing rival. But he remained firm. If the accounts in the continental journals of councils of war being held at Berlin and Vienna, and of the movements of troops on either side, be not fictitious, the danger of an outbreak of hostilities must have been imminent. It is said that our own Government have sent serious warnings to Berlin, and perhaps other Powers have done the same. But, be that as it may, it became evident that Austria was thoroughly in earnest, and would rather run all risks than succumb to the demands of Prussia. King William, frightened at the prospect of a European war, in which all the smaller German States would either have sided with his rival or placed themselves under the protection of France, has withdrawn his demands. The Gastein Convention is to be adhered to, and the two Duchies are to be held jointly as before; but the Court of Vienna proposes to put an end to Prussian rapacity by formally handing over the whole subject to the German Diet, where it is sure of a great majority.

There has been a very ominous debate in the French Chambers—ominous for the Imperial régime. In that assembly, so lately reckoning but fifteen friends of constitutional freedom, the Opposition has been growing in numbers and influence till on Monday last 63 members, spite of Imperial blandishments, were found to record their votes in favour of an extension of internal liberty. The French Government has changed its tone. Its official mouthpiece no longer rebukes the restless desire for change, but talks of "upholding the banner of liberty"—on which, as M. Ollivier wittily says, nothing is yet inscribed—and calls for union. These may be unmeaning words, but the French nation is getting restive under autocratic dictation, and the good of all classes are utterly scandalised by the unblushing immorality and frivolity that pervade high society.

The arduous labours of the Royal Commission in Jamaica were, by the last accounts, drawing to a close. The general result of the evidence given by the multitude of witnesses examined, though some few of the stories broke down, fully establishes the early conclusions drawn with a few exceptions by the British press. In addition to the testimony of negro sufferers, and those who more or less sympathised with them, we have now the evidence of the Attorney-General for Jamaica, and other authorities, magistrates, and naval and military officers. The *Times* is reluctantly obliged to admit the weight of evidence, showing "that a Reign of Terror did prevail after the necessity for it had ceased." "It is now certain," says the leading journal, "that scores, and perhaps hundreds, of prisoners were flogged before being hung, and often before being tried. It is certain that some, though it is uncertain how many, were compelled to run the gauntlet, after being flogged, through a crowd of brutal spectators, who were allowed to

insult or pelt them as they pleased. It is certain that several, at least, were shot or hung, without the pretence of a trial, at the caprice of an officer or subordinate. It is certain that Mr. Ramsay, the Provost-Marshal, stands charged by a multitude of witnesses, black and white, with excesses for which a parallel must be sought among the infamous eccentricities of Oriental despots. It is certain, at least—for the statement rests on the authority of the resident magistrate at Bath—that he flogged with his own hand fifteen men who had never been sentenced, and were to be sent before the court-martial at Morant Bay. It is probable, moreover, that men were bribed with the hope of life—a hope not always realised—to betray their accomplices; that persons accused of crimes were refused permission to call witnesses in their defence, and that some were executed the only proof of whose guilt was their being found wounded. These are things which cannot be dismissed with commonplace about the dire necessities of war, and the unfairness of scrutinising retrospectively through a microscope the proceedings of men confronted with an overwhelming danger. They are acts, not military, but judicial, done for the most part after armed resistance had ceased, and when there was nothing to prevent a deliberate separation of the innocent from the guilty." In all candour, the *Times* fears, also, "that an abuse of power, beyond all excuse or palliation either in nature or degree, will probably be brought home to several British officers, and a large number of British soldiers and sailors." It is impossible to avoid the remark; that if the *Times* and other influential journals had prevailed, these atrocities would never have been inquired into, and probably the vile system of Government which provoked the first outbreak would have continued to this day, and have resulted in a real negro insurrection.

We have not to go far to learn what Jamaica justice means. Putting aside altogether the revelations made before the Royal Commission, it appears that at the very time that body is pursuing its inquiries, Englishmen as well as coloured people are being prosecuted before the Special Commission issued by the late Governor for "sedition" and "seditious speeches"—that is, for using their freedom of speech to condemn Mr. Eyre's régime—and have been condemned to imprisonment for longer or shorter terms. Many of the same persons, and others—such as Dr. Bruce, who has been already persecuted to death's door—have also been indicted for "conspiracy." What "sedition" and "conspiracy" mean in the eyes of Jamaica magistrates and juries we know from Governor Eyre's evidence. They are but the correlatives of pacific agitation for the redress of palpable grievance. And while the dominant whites, after making the eastern part of the island an Aceldama, are allowed to wreak their vengeance upon more victims in a local court, in defiance, as it were, of the Royal Commission, Ramsay, the late Provost-Marshal, a perfect monster of cruelty, is allowed to go out on bail on a charge of wilful murder. Surely this is a case for the prompt intervention of the Home Government.

President Johnson, says a writer not favourable to his policy, is "master of the situation." Supported generally by public opinion in the North, and wholly by public opinion in the South, he shows no disposition to yield to Congress, which has taken a conciliatory step by proposing to admit, under certain not impossible conditions, the loyal representatives of Tennessee, Mr. Johnson's own State. The barrier being thus broken down, it will be difficult to keep out the other Southern members. To the President's charges against the Radical Republicans of intended violence against himself, Mr. Garrison has replied by equally wild threats of impeachment. But a compromise between the Executive and Legislature on the Freedmen's Bureau Bill, providing for the creation of minor courts for the decision of cases affecting freedmen, instead of placing them under the jurisdiction of irresponsible agents appointed by the President, is not improbable.

The suspension of the Habeas Corpus Act in Ireland has excited a prodigious sensation among the American Fenian "circles." Mass meetings have been held, at which the Irish-Americans were summoned "to arms," the American Government required to acknowledge Ireland as a belligerent, and a scheme propounded for invading that country in "six weeks." But, to carry out this plan funds are necessary, and it really seems that a goodly number of Fenian bonds have been purchased by Mr. O'Mahoney's deluded victims. Fenian vessels—whether to wage a maritime war, or to act as transports for the army of liberation does not appear—are said to be fitting out not at New York, but at Chicago in the far West. What is tragedy in Ireland is in America the veriest farce—the Fenian leaders being perfectly aware that their first overt movement will be put down

with a strong hand by the President, and themselves consigned to prison.

PREPARATIONS FOR A STRUGGLE.

BATTLE is to be done against the Franchise Bill of the Government, and, as we anticipated, in flank not in front. The Conservatives, we are told, have held a council of war, and have come to the determination to contest, with all the forces they can collect, every inch of ground. Under these circumstances, the call upon all earnest reformers to rally in support of the Bill, seems to us imperative. We are glad to observe that it is not likely to be unheeded. The measure, although it falls somewhat short of sanguine expectations, is recognised as substantially good, and worth making determined efforts to pass. The Liberal press has everywhere welcomed it. The leading provincial towns are making arrangements for a decisive expression of local opinion. The country is waking up to the necessity of exertion. In another week or two the voices of the people will make itself heard above the din of Parliamentary parties, and once more the rising tide of political feeling will overbear all factious obstructiveness. There is a southing of the wind that preludes a coming gale. Tory opposition will but increase its volume and its force. This time resistance will have to give way. The present Bill may be temporarily defeated—possibly in the Commons—more probably in the Lords—but, unless we mistake altogether the signs of the times, the Reform question has entered on its last phase for this generation, and no mere party combinations will avail to prevent its settlement.

The Tories, as we have said, mean to take the measure in flank. They will not meet the motion for a second reading with a simple negative. They will oppose to it a resolution to the effect that no scheme of reform which deals with the franchise only can be a satisfactory settlement of the question. These are not the words but the sense. It is an unskilful move. It may catch a few votes, it may even succeed in enlisting a minority large enough to stay the immediate progress of the measure; but, even if it should, it will draw after it large consequences, while if it fail, the effects will be much the same. We fancy we can detect even now visible signs of the direction in which its force will make itself felt. The Chancellor of the Exchequer, in reply to questions put to him on Monday evening, said, "We should certainly not hold that we had freed ourselves of the obligation which we undertook with regard to the representation of the people until we had brought under review the question of the present distribution of the seats." And then, after reserving for Government full liberty to choose their own opportunity, he added, "After a settlement of this question has been obtained, I certainly think it would perhaps be our first duty to issue a commission for the purpose of examining whether in any cases the towns which are now in possession of the franchise are still of the same extent as they were when their boundaries were fixed, or whether in any instances they require revision." This is a material advance upon Mr. Gladstone's first speech. It gives something like an assurance that the redistribution of seats is comprehended in the duty which the Government have undertaken, and it intimates pretty clearly that as soon as they have passed their Franchise Bill, they will take immediate preparatory steps towards framing a measure for a rearrangement of electoral power.

The country, we imagine, would not, any more than the Tories, deem a mere Franchise Bill, however excellent in itself, a satisfactory settlement of the question of Parliamentary Reform. But, unlike the Tories, the country has no serious objection to let the one question be the sequel of the other. If it had been previously consulted, it might have preferred, as a matter of tactics, to deal with the whole question at once, and in the same Bill, and so have got done with it. This is one thing—but it is another thing altogether to refuse to pass a sound measure which has been actually offered it, but which leaves an important department of the question to be dealt with in its turn, merely because the two are not presented during the same Session. The character of the present Government, and its avowed interpretation of its own duties, link the Franchise Bill in unbroken continuity to a yet unprepared Bill for the redistribution of seats. The one it has given us is such as we can gratefully accept. The one which we must wait for will most likely be of the same character. But when we are asked to reject the one until we see the other, it becomes us to consider well who asks us, and with what view the request is made. Do the Tories object to the incompleteness of the present measure on the ground of its incompleteness? Will they, if we take their advice, put us into possession of a

more satisfactory measure, and get it passed for us in a shorter space of time? Their proposed amendment logically implies this—but practically would this be the outcome of their success? These are the questions which, as people professing to have brains and to exercise them, we deem it obligatory on us to put to ourselves. We demur to saying Yes to an affirmation in which we can theoretically concur, when the real effect of that Yes would be the equivalent of No to all further progress. And so, we fancy, all earnest Liberals in the House of Commons will look at the amendment, and so will all earnest constituencies interpret their votes.

We regard the move as an unskilful one, and therefore hail it with satisfaction. The Tories know that they are precluded by their traditions and by the temper of the country from offering any satisfactory readjustment of the representative system. Even if they should succeed with the help of certain old Whigs in carrying their resolution, they are fully aware that they could not form an Administration on that basis. But do they not perceive that by merely arguing and voting on such an abstract proposition, their failure will but hasten on the movement of the Government in the direction they have pointed out? They may not be able—we sincerely hope they will not—to prevent an extension of the franchise; but they will help to secure for us, with the least possible delay, a measure for the redistribution of seats. Is that what they want? That, at any rate, is what their amendment will do much to ensure. Government, of course, will take the hint, not to postpone their present Bill, but to bring forward its complement with as little loss of time as may be. The question, after all, will be mainly decided by the country, and by the country as a matter of confidence in political character. Has it more to hope from Earl Russell and Mr. Gladstone, or from Lord Derby and Mr. Disraeli? Real reformers will be at no loss to decide. The matter is one that must be settled by friendly hands; and so long as it is in such hands it is of no great importance whether it is settled in successive steps, or all at once.

THE NEW VACCINATION BILL.

THERE is now passing through the House of Commons one of those official and officious measures which represent more forcibly than the British public have learnt to approve, the "zeal without discretion," which seems to be indispensable in some departments of administration to justify the continuance of certain salaried officers. It is called, "A Bill to Consolidate and Amend the Statutes Relating to Vaccination in England." Its provisions, we are informed, were suggested by the Privy Council's medical officer, whose name is so widely associated with the efforts now being made to "stamp out" the cattle plague. The names on the back of the Bill are those of Mr. Bruce and Mr. Baring—the first, Vice-President of the Committee of Council on Education, and the last, Under-Secretary of the Home Department. The measure was introduced and read a first time in the House of Commons, without a word of explanation, some day towards the end of last month at half-past one o'clock in the morning, and was subsequently read a second time without discussion. Whether its promoters indulged the hope of slipping it through its subsequent stages in the same silent and stealthy fashion we are unable to say—but, if so, we are pleased to find they will be disappointed. The Bill, we believe, will be subjected to searching examination in Committee, and it is not too much, we trust, to anticipate that its most offensive clauses will be struck out.

Parliament has good reason to complain that Government has broken faith on this matter. There was a distinct pledge given ten years ago that further legislation in the direction of compulsory vaccination should be preceded by the appointment of a Select Committee to inquire into the whole subject. No such inquiry has been undertaken, and yet after the lapse of a whole decade, during any year of which the entire subject might have been, but was not, exhaustively examined into, the Privy Council, under cover of consolidating the law, attempts what it is pleased to term amendments far more stringent in their scope and character than anything previously sanctioned. Mr. Bruce, although filling the same office as Mr. Cowper did when he made that engagement, cannot surely absolve the Privy Council from the responsibility to which one of his predecessors had committed it, nor, we think, will the public acquit him of complicity in an act involving an inexcusable disregard of good faith in this matter. It may be for the public convenience that all previous legislation on the question should be consolidated into a single Act of Parliament, but it is not fair that advantage should be taken of the opportunity for proceeding, without Parliamentary

inquiry, and almost without notice, to foist into the Bill provisions applicable to human subjects which bear a close analogy to the mode in which cattle diseases have been lately dealt with.

Looking at clauses 7, 15, 16, 27, 28, 29, and 33 of the Bill now before the House, and considering their general effect, we find that the Privy Council—which means, in connection with this particular matter, Mr. Bruce, or any of his successors, under the advice of the medical officer—is armed with authority to order, whenever and as often as it sees fit, not only the vaccination, but the re-vaccination, of the entire population of England. One does not perceive, at a glance why Scotland and Ireland should not be favoured with the same protective privilege. That it will be regarded as a privilege can hardly be doubted by any, should circumstances occur to bring the law into operation. Fancy receiving a notice from the Council that within a few days you must undergo re-vaccination, or be subject to a penalty of twenty shillings for disobedience! But this is not all. In the case of children thirteen years of age, justices have power to order vaccination, and, in the event of its not taking effect, to command a repetition of the process as often as they think fit. Medical men who perform the operation are to be compelled, under penalty, to give certificates of their having done so; and prosecutors for offences under this Act are not to be required to furnish the evidence on which conviction may be obtained, the non-production of a certificate by the accused being held sufficient ground for condemnation.

Now, with all due respect for the medical officer of the Privy Council, we must be allowed to protest most energetically against his being allowed by Parliament to ride his hobby at any such dangerous rate as this. He may do as he will with cattle, but ought he to obtain authority for trying his compulsory experiments on the bodies of her Majesty's subjects at something like discretion? Ever since vaccination has been made an object of legislation, as was distinctly foretold years ago, its prophylactic efficacy has been diminishing, and its mischievous contingencies have been more frequently developed. The reason is obvious. In a vast number of cases the operator is merely a public functionary, ill-paid for his labour, and therefore under strong temptation to act without the care, patience, or skill requisite to success. Bad lymph, obtained where it can be had with least trouble, is too often used. Loathsome diseases have been thereby generated, and failures to guarantee against infection or contagion from small-pox have become so common, that many have begun (without sufficient reason, we think) to question whether vaccination is of the slightest use whatever. The further and the more obstinately the compulsory system is pushed, the worse will be its results. But we cannot yet believe that Parliament will sanction such monstrously tyrannical propositions as those now brought forward. If it does we can only wish that every member of either House may be called up as soon as the Bill becomes law for re-vaccination. "*Fiat experimentum in corpore*"—well, we will not finish the quotation.

NOTES OF THE SESSION.

THOUGH Reform is not formally before the House of Commons, the frequent questions put to the Government on the subject, and the lengthening list of motions and amendments, show how anxiously the thoughts of our members are preoccupied with the political topic of the day. Last night produced its portent. Earl Grosvenor, whose family command three seats in either House of Parliament, gave notice of a motion which excited hearty Opposition cheers, and around which it is not improbable the entire Conservative party will rally. It is to the effect that the House, while ready to assent to an amendment of the representation of the people, deems it inexpedient to discuss the question till the whole scheme of the Government is before it. His lordship will propose this resolution as an amendment to the second reading of the Bill, and will be supported by Lord Stanley. Should it fail, Sir W. Hunt, lately, like Mr. Lowe, a member of the Government, will move in committee a clause providing that the Act should not take effect until provision has been made for the redistribution of seats. The Conservatives will thus have the satisfaction of following the lead of recreant Liberals in opposing the Government Reform Bill.

It is the fatality of Mr. Disraeli, himself an enlightened man and free from prejudices, to be dragged by the exigencies of that party system of which he is so enamoured, into false and humiliating positions. The apparent necessity of not agreeing with the very simple proposal of the Government for a uniform oath from members of Parliament, or of satisfying the claims

of his ultra-Protestant followers, made the right hon. gentleman look ridiculous on Thursday night. Sir George Grey stated his willingness to expand the proposed new oath of allegiance so as to embrace the dynasty as well as the royal person, and to omit all reference to the defence of the Queen in deference to members of the Society of Friends. Mr. Disraeli then taking—as he naively or sarcastically said—Queen Elizabeth as his guide—and what a guide she is the readers of "Froude's History" can easily decide—proposed to add the words, "And I do further solemnly declare that Her Majesty is, under God, the only supreme Governor of this realm, and that no foreign Prince, Prelate, State, or Potentate hath any jurisdiction or authority in any of the courts within the same." In vain did the Attorney-General show that the words expressed a political truism which no person doubted, and that if the Queen's supremacy in one respect was to be affirmed, the oath might as well include the whole of her jurisdiction. Sir Hugh Cairns, to whom his leader left the defence of a proposal which was probably not his own, pleaded antiquity as the justification of the amendment—as though the very object of the Bill was not to repair the folly of our ancestors! Mr. Thomas Chambers declared for the amendment as a benefit to the Catholics, which Lord Edward Howard and others of that religious persuasion only regarded as a new and gratuitous test. But it was hardly a case for argument. The array of members on either side indicated that on this absurd issue there was to be a trial of strength. In a House of 458 members Ministers obtained only a majority of 14—a result due to the fear of some 13 Protestants on the Liberal side who voted with the Conservatives. Mr. Disraeli, it is said, takes great comfort from this division. But it was obviously a less reliable test of party strength than the Church-rate division, which showed a majority of 33 against the Opposition; and it is a fact worthy of notice that a considerable portion of the Irish Liberals—18 we believe—engaged in assize and other business, were absent on Thursday. The party struggle being ended, Mr. Newdegate and Mr. Whalley continued to oppose the Bill, but though logically consistent, were deserted by Mr. Disraeli and the rank-and-file of the Opposition. The Parliamentary Oath as amended on Thursday, now takes the following form:—"I, A. B., do swear that I will be faithful and bear true allegiance to her Majesty Queen Victoria, and I do faithfully promise to maintain and support the succession to the Crown, as the same stands limited and settled by an Act passed in the reign of King William III., intitled 'An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject,' so help me God." The Bill was read a third time and passed on Monday, Mr. Newdegate, though protesting, not venturing again to divide the House. We may conclude that the Lords will not seriously oppose it.

The Upper House was on Friday engaged in a regular Irish debate. On that evening Earl Grey brought on his deferred resolutions on the state of Ireland, and considerable curiosity was felt as to the nature of the remedies he was about to propose. The House was not long in doubt as to his lordship's views. His speech was almost exclusively an able and scathing condemnation of the Irish Church Establishment—a grievance which, if not practically burdensome, "poisoned the whole state of society in Ireland," "created a revolutionary feeling on the part of the higher orders of the Roman Catholics," and "prevented the people of that country from accepting measures intended for their benefit." Earl Grey laid on the table twelve resolutions, two of which referred to the land question, and the remainder contained the provisions of a scheme for dividing the entire Church property now monopolised by one sect among the Episcopal, Catholic, and Presbyterian Churches of Ireland in such proportion as may hereafter be determined on. The plan proposed by his lordship is neither more nor less than the elaboration of a scheme roughly sketched out some years ago by Mr. Bright.

The debate which followed was highly characteristic. Earl Grey's bold proposal evidently took their lordships by surprise. Lord Dufferin, by virtue of his position as a prominent Irish peer, was put up to reply to the noble lord's speech. His main argument was that the Irish State Church was not in the programme of Fenian grievances, and had nothing to do with present disaffection. Though at a suitable time remedial measures should be, and he believed would be, applied, he argued that their paramount object at the present time was "with a temperate, firm, and irresistible hand to protect the industry, the property, and the education of the country against the evil designs of the unprincipled adventurers by whom they are assailed." Two Irish prelates took part in the discussion. The Archbishop of Armagh con-

tended that the Irish Church was guaranteed by the Act of Union, which was a national compact. "As long as that Act remains in force," he said, "there is one State, one Legislature, one Church, and that Church is the Church of the empire, and consequently the members of the Irish Church do not constitute a small separate minority, but form a part of the Church of the great majority of the empire." Besides, the property of the Irish Church was barely sufficient to meet its wants! The Bishop of Derry pointed out that the same combination—the unnatural and unholy alliance between the Liberation Society and the Irish National Association—by which it was now attempted to unsettle the Church of Ireland, properly applied, would unsettle the Church of England also, but he was ready to admit that there were anomalies and inequalities in the Church of Ireland which they would be glad to see rectified. Not a single peer was found heartily to support Earl Grey's scheme—which, if it had not been suggested by a high Whig peer, would have been denounced as "spoliation"—unless we except the Earl of Wicklow, who, while refusing to touch one shilling of Irish Church property, would appropriate the tithes in the hands of the landed gentry for the payment of the Catholic clergy. Lord Houghton gave a qualified assent to the scheme. The Irish Church must be considered on its own merits, but he insisted on the urgency of making some provision for the Catholic clergy. The Marquis of Clanricarde, who is in favour of Established churches in all countries, would increase the *Regium Donum*, and endow the Irish Catholics out of the Imperial Exchequer. Lord Lyveden thought the Irish Church must be dealt with, but the difficulties of the case appalled him. The Prime Minister also saw obstacles on every hand. The grievance was palpable, but Earl Russell is unwilling to embark on a tempestuous sea. With a Reform Bill still to be piloted through a storm of opposition, his lordship is not likely at the present moment to shipwreck his Government on the Irish Church question. But though the motion was negatived without a division, the mere proposal of such a definite scheme for appropriating Church property in Ireland, however objectionable, by a statesman of so much eminence as Earl Grey places the question on a new footing. It is ripening for settlement, and his lordship may well wonder at the infatuation of the friends of the Irish Church in rejecting a compromise while it is still practicable.

DRESS.

FASHION in dress is confessedly the most fickle among all the changing affairs of men. From the time when our Celtic forefathers tattooed themselves with woad down to the present day, when to be à la mode the fashion-book has to be consulted every month, what varied habiliments have graced or disfigured the inhabitants of this island! Many styles of costume have come with invaders. The Roman toga, the Saxon leathern jerkin, the Norman coat-of-mail, were thus introduced. As civilisation advanced, art exercised itself in elaborating the dress of the wealthy and of those high in rank. Foreign influences, too, then as now, moulded the tastes of the nobility. The English Court took its patterns from the more elegant and refined continental nations. From the latter, moreover, persecution frequently drove their most skilled artisans to seek shelter in this country, and thus such delicate fabrics as silks and laces became English manufactures, rendering easier the gratification of the growing desire for more magnificent dress. Influences, then, have never been wanting to effect changes in costume. And the historical novelist finds it now a difficult study, even with the aid of museums and armouries, and the transactions of the Archaeological Society, to determine what were the weapons and dresses of a peculiar age. Sometimes, indeed, there seems to be a return of a bygone style, as the farthingale is reproduced in the modern crinoline. But this is rare. A wide gulf separates for the most part the attire of one generation from that of another. A few official costumes alone survive among us, to show how the outward man of our ancestors appeared. The bare-headed boys of Christ Church take us back, with their long blue coats and yellow stockings, to the age of Edward VI. The warders of the Tower, who rejoice in the popular epicurean title of beef-eaters, stand in the yeoman dress and ribboned hat that they wore as the guard of Bluff Harry. Gowns and wigs hold the legal and clerical professions to the past. The Court and peerage wear still much of the ancient insignia. The popular House of Commons, too, has its officers arrayed in venerable official robes.

The questions have been recently suggested, how far official robes are of service, and to what occasions their use should be limited? The fact that they carry the mind into the remote past and enable us to realise that more vividly is itself of worth in a nation possessed of such rich historical traditions as ours. As by the silent vowels in some words, we trace history in things no longer of direct use. That, too, dignity and respect for dignity are naturally expressed by distinction in dress cannot be doubted from its universal prevalence in all ages. Doubtless this arose in part from the fact that in ruder ages, as now, among the grossly ignorant and savage nations, gorgeous and extraordinary costume had a sensible effect in inspiring awe. That this end is required to be served in the condition of civilisation and knowledge which the English people have reached, can hardly be pleaded. Dignity and office are respected now for their intrinsic worth, and need no adventitious aid. Yet that it would be wise in public proceedings to abandon official costumes we greatly doubt, remembering their historical associations. This is, however, a very remote contingency. In private life, still less would it become an English gentleman to forego that attention to dress which indicates both respect for self and others. But it is quite another matter whether it is necessary to render the wearing of a prescribed official costume compulsory at private assemblies. The latter are seasons of social relaxation, and whatever inconveniences others good taste would relinquish.

Climate and national habits affect to a large extent the character of the dress worn. The loose flowing robes of the East are peculiarly adapted, as are also their prevailing light colours, to warm countries. There is a refreshing coolness in the ample waving dress, and the heat is not absorbed as it would be by dark hues. In the colder temperate regions tight-fitting dresses and more sombre colours are most suitable; while in the extreme north furs are most serviceable. There would seem to be the adaptation of design in the fact that each part of the world furnishes naturally the clothing material best fitted for the requirements of its inhabitants. The warm south affords cotton; the temperate countries, the best wool; and the cold north has abundance of fur-covered animals. In the whole matter of dress it is desirable that nature's intimations should be more carefully studied. We should not then cramp the growth of our bodies by garments injuriously tight, nor allow fashion to prescribe dresses unsuitable to a person's age or to the season of the year, or which may expose the wearer to danger.

In national costume we may observe differences more definite than the broad ones we have noticed. Asiatic dress has a rude gorgeousness and want of variety that indicate a cumbrous and unprogressive civilisation. In European capitals fashion fluctuates according to the ever-varying tastes of Courts, and the novelties which the active competition of trade introduces. We may notice in the French style a delicate fanciful air, from the boot to the hat, which bespeaks the character of the nation. German costume has a looseness and deficiency in grace, which seem to indicate a stolid people, indifferent to others, absorbed in grave thought and personal interests. Respectability is the quality which the Englishman desiderates in dress. In American style, at once careless and extravagant, we can recognise the somewhat boastful but unquestionably "go-a-head" character of the race.

It is curious to observe how everybody falls naturally into the style of dress which is worn by others of the same temperament or condition in life. A general sense of propriety, a dislike to appear singular, or the necessities of trade and other circumstances, account for this to a large extent. But there are certain classes of society, the members of which adopt very distinctive styles of costume, evidently from no other reason than from having a taste in common with their character. Thus we can almost classify people by their dress. We all know the "exquisites," who wear their frock-coats scrupulously buttoned, adopt the last fashionable colour in kid-gloves, and see their way by means of an eyeglass. Equally recognisable are the "pushing" men of business, who are formidable in shirt-fronts, light waistcoats, and massive Albert-chains. The varieties of the female sex are equally marked. In the lower social orders the types are perhaps still more apparent.

When frigid preciseness and extravagant mannerism are both avoided, we may conclude that the most gentlemanly attire is worn; while in humbler life the dress which is most serviceable when at work, and that which is most simple and decent for "best,"

are certainly the most sensible. The cheap finery, and coarse imitations of every fashion, which abound at the present day, are doing much social mischief, especially among the class of servant-girls.

Art and elegance in dress, we do not desire, however, to depreciate. It affords much employment, and therefore tends greatly to the prosperity of trade. It is a necessary result of high civilisation. And, indeed, in nature we cannot fail to see how regard for beauty is shown in the plumage of birds. It is not therefore wrong; and it is only to be desired that truer principles of art may obtain than are shown now in some matters of fashion.

That an excessive degree of regard for dress is at present exhibited must be generally admitted. Extravagance in dress, altogether out of proportion to persons' incomes, is frequently to be observed. Much of this is due to the very foolish habit which prevails of estimating the amount of respect due to an individual by the pretentiousness of his attire. It is greatly to be desired that sensible people would set an example of regarding the personal qualities, the worth of mind and heart, of those they come into contact with, rather than the fashion and quality of their clothes; and would seek themselves, while wearing decent and becoming garments, not to appear as if they were advertising the firm of "Brown, Jones, and Robinson."

Parliamentary Proceedings.

HOUSE OF LORDS.

On Thursday, Earl Russell gave notice that next Friday he would move the adjournment of the House until the 12th of April, for the Easter holidays.

Lord GRANVILLE, in reply to a question from Lord Ellenborough, stated that any magistrate who should improperly grant a certificate for the removal of cattle without a compliance with the conditions prescribed in the Orders in Council, would be liable to prosecution and dismissal from the magistracy.

The National Debt Reduction Bill, the Jamaica Government Bill, and the Marine Mutiny Bill severally passed through committee, and the Mutiny Bill was read a second time.

Lord WESTMEATH moved for a report from the police of circumstances arising out of an illegal marriage by a Roman Catholic priest in Ireland. Lord DUFFERIN declined to produce the report, and said there appeared to be no ground for interference on the part of the Government. The motion was withdrawn.

Their Lordships adjourned at twenty-five minutes to six o'clock.

On Friday, Lord REDESDALE gave notice that on Friday next he should call attention to the fictitious character of the financial arrangements of new railway companies asking for powers from Parliament.

THE CONDITION OF IRELAND.

Earl GREY, in moving that the House do on the following Tuesday go into committee in order to consider the state of Ireland, observed that, being unconnected with any party, and having no expectation of ever being called upon to take office, he felt that he was in the best position for raising the question of Ireland. There could be no doubt that great evils existed in that country. Agriculture was rude and imperfect, trade was limited, and the population was diminishing. The dissatisfaction of the people continued even after they had quitted Ireland, and had resulted in the hostile feeling which set on foot the Fenian conspiracy. After pointing out that distress was not the sole nor the principal cause of disaffection in Ireland, Lord Grey asked what had been done since the Union to conciliate the people of that country. Some few good measures had undoubtedly been adopted, but since the Encumbered Estates Act, passed seventeen or eighteen years ago, no measure for the improvement of the condition of Ireland had been sanctioned by the Imperial Legislature. The discontent and hostile feeling towards England still remaining and becoming worse, it became necessary to consider what were the grievances from which Ireland was said to be suffering. He did not think that with respect to taxation, the construction of public works, or the law of landlord and tenant, the people had grounds of complaint. The one great grievance, less talked about but more felt than any other, was, in his opinion, the Church Establishment in Ireland, which was a wrong and an offence to the great majority of the people, and which could only be defended by the merest sophistry. Upon the ground of justice and for the sake of peace, he advocated the abolition of the present system and the proportionate distribution of the ecclesiastical funds among the clergy of the three great religious divisions of Ireland.

The arrangement which I think may be made is this;—the whole of the property of the Established Church ought to be invested in the hands of commissioners, and these commissioners should be empowered to divide the total income of the Establishment among the Protestant Episcopal Church, the Roman Catholic Church, and the Presbyterians in such proportions as each might be entitled to. The clergy of the Roman Catholic Church are not permitted to marry, and as they have no families to maintain, a smaller income would suffice for their requirements than would be necessary for the support of the clergy of the Established Church, and the grants to

the members of the latter Church might be more considerable than the incomes assigned to the Roman Catholic clergy. These commissioners, after the payment of all necessary expenses, should appropriate the remaining funds for the benefit of the several churches in such proportions as may be determined upon. The money intended for the benefit of the Roman Catholic Church should, I think, be paid over to trustees appointed on behalf of that Church, consisting partly of Roman Catholic prelates and partly of laymen, and these trustees should have full power to apply the amounts placed at their disposal in the purchase of glebe-houses and other matters, and also in cases of necessity in paying the stipends of some of the Roman Catholic clergy. The distribution of these funds should be unfettered by any conditions, save those to be prescribed by Parliament and the necessity of laying before both Houses an annual statement. In the same manner the funds intended for the benefit of the Irish Church Establishment should be placed in the hands of trustees. It will be absolutely necessary that Parliament should grant to the commissioners an annuity to be charged upon the Consolidated Fund, sufficiently large when combined with the share which will accrue from the Church property to pay the present dignitaries and clergy of the Established Church in Ireland the incomes which they at present enjoy; but as the payments to the existing holders of Church preferments cease the proportion of the annuity thereby set free can be carried to the general account of the commissioners and divided between the three Churches in the proportion prescribed by Parliament. The share assigned to the Presbyterian should also be placed in the hands of trustees, partly clerical and partly lay, which should pay the clergy of that denomination who are now provided for by the Parliamentary grant commonly called the *Regium Donum*. The result of this arrangement would be that the clergy of the three Churches—the Protestant Episcopal, the Roman Catholic, and the Presbyterian—would all be paid out of one fund by commissioners to be appointed by Parliament; such fund consisting partly of existing Church property, and partly of a payment to be annually granted by Parliament, the whole to be divided in such proportion as should be fixed by Parliament. By this arrangement the Protestant Episcopal Church would in the first instance receive a larger share than it would eventually obtain. I think by some such arrangement as that I have proposed great advantages would be obtained. In the first place, the Roman Catholics have for many years past objected to any arrangement which reduced their clergy to the position of stipendiaries dependent upon the State, but by the arrangement I have suggested the difficulty arising out of that objection would be avoided, as the money would be paid to special trustees, who should be appointed in such a manner as would give the best security for their independence, and who should be subject to no control but that of Parliament, to whom alone they should be compelled to give a full account of their administration of the fund committed to their charge. So also with regard to the Protestant Episcopal Church. In the first instance, the income from the fund would be applied to pay the existing clergy, but as existing claims fell in, and the total amount available for that purpose increased, I think the trustees on behalf of that Church, consisting of prelates and laymen of that religious denomination, should be enabled to alter the proportion of the payments according to the wants of the Church, and so to pay the whole sum in the manner in which they may think would be best calculated to promote the real interests of the Church they represent. It appears to me that this arrangement would give such an amount of freedom to the Protestant Episcopal Church as would be no small compensation for the sum which they might lose by its being carried into effect. But I venture to remark that this Church would obtain a far larger and more valuable compensation by being relieved from the stigma it now labours under of being maintained by injustice. Why is it that this Church has failed to make itself acceptable to the people of Ireland? I believe that it teaches Christianity in its purest form, and it has for many years had the services of a body of clergy deserving of the highest praise for their sincere devotion to the interests of their Church. Although I do not approve the Established Church of Ireland in its present form, I am anxious to pay the individual clergy the tribute that is their due, and to express the high respect I feel for them. The only way to account for the failure of the Established Church is to attribute it to the false position in which it stands. The Irish people feel that the Church is a standing injustice to them, and that it is maintained only by the superior power of England. I believe that to relieve it from this odium would do much to promote the real welfare of the Protestant Church in Ireland, and I do not hesitate to say that I am anxious to promote by all fair means its success. The mere possession of wealth by a Church will not enable it to influence men's minds, and money handed over to an ecclesiastical establishment for that purpose is more likely to do harm than good. I am persuaded that the right rev. prelates opposite will agree with me that true religion is a thing which cannot be purchased by money. My lords, I have now given you the broad outlines of the arrangement I propose for your consideration; but, at the same time, to establish religious equality some additional measures of importance will be required, of which the most material one would be a repeal of the enactments prohibiting Roman Catholic archbishops and bishops from assuming the titles of their sees, which restriction is felt, and naturally felt, to be a great injustice.

Lord Grey concluded by urging upon the House that, upon the grounds of justice and of policy, some such action as he suggested must be taken if Ireland was ever to be, as she ought to be, a source of strength to the Empire, instead of, as at present, a reproach and an element of weakness. It was no excuse for the Government to allege that public opinion in this country was not prepared for such measures, and it was their duty for the public interest to take the initiative in a course of right-doing which would tend to allay the discontent and to promote the welfare of Ireland. He therefore moved that in a committee of the whole House the subject be taken into consideration on Tuesday next.

Lord DUFFERIN agreed that, after adopting a severe and necessary measure of repression, it was right and fitting to examine into the causes of Irish discontent;

but he could not assent to the motion, which was objectionable in point of form, and was based upon an erroneous supposition that the disaffection which undeniably prevailed in Ireland was traceable to the existence of the Irish Church Establishment. That Establishment had its anomalies, which he did not defend, but it was not the object of attack on the part of the leaders in the Fenian movement. Neither was the absence of tenant-right the cause of disaffection. The Fenian leaders proposed to deal with the land question in a very different manner than the mere enforcement of leases. Nor was he more disposed to attribute the existing disaffection to the excessive emigration of the last twenty years. The Fenian movement had done Ireland serious injury, although he maintained that the country was now in a prosperous condition. After referring to statistics to show the increased value of cattle, the extended growth of flax, and the advance in the rate of wages, Lord Dufferin affirmed that the present disaffection, like the disorders of 1798 and 1848, were traceable to foreign influences; but, unlike the former examples, the disaffection was now confined to the lowest and most ignorant classes of the people, who had been misled by flibusters and demagogues.

The Archbishop of ARMAGH defended the Irish Church, which he contended had been for 700 years connected with the English branch of the Establishment, with which it was solemnly united by the Act of Union. Admitting that the members of that Church formed but a minority of the people of Ireland, he reminded the House that eight-ninths of the land-owners whose property it was that supported the Church were members of it. He condemned the plan of division of the ecclesiastical revenues sketched out by Lord Grey as unjust to the Established Church, much of whose property had never belonged to the Roman Catholic Church, and much of which had been the gifts of its own members.

Lord HOSKING (Monkton Milnes) could not regard the disendowment of the Irish Church as the sole means of conciliating Ireland, because he believed there were many subjects connected with that country which might advantageously be considered by the Legislature. The difficulty attaching to the land question in Ireland was the abiding distrust which existed between landlord and tenant, and therefore he thought landlords in that country would do well to yield some of their strict rights, and to grant leases as far as possible. Another subject deserving the attention of Parliament was middle-class education in Ireland, for he regretted to find that the Queen's Colleges had not realised all the hopes that were entertained by their founders. With respect to the Church Establishment, he thought the strongest argument in its favour was that it went with the land which formed a part of the whole State; but, as the relations between Church and State had been much altered, it was desirable that in all future discussions of the subject the advantage of the Church to Ireland should be solely kept in view. There was also another point connected with the subject to which he hoped the attention of the Government would be directed, the making some provision for the Roman Catholic clergy, which he believed might be done without offence to anyone, and with great advantage to the country at large.

Lord CARNARVON objected to a discussion upon the Irish Church without notice, and therefore opposed the motion.

Lord CLANRICARDE desired to maintain the Established Church in Ireland, and to make provision for the Roman Catholic clergy from funds other than those of the Church.

Lord LYVEDEN agreed with many of the propositions of Lord Grey, but could not support the motion, which was made at an inopportune moment. The present discontent in Ireland had its origin in past misgovernment and offence to Irish national sentiment. Conciliation would be best carried out by removing every sign of English domination, and with that view the Church must be dealt with.

The Bishop of DERRY said that bearing in mind the unnatural and unholy combination which had taken place between the Liberation Society and the Catholic Association in Ireland, it was not surprising that there should be a ferment in the minds of the people, or that they should be filled with disaffection towards the Established Church. He allowed that there were anomalies in the Irish Church, but insisted that they could be removed without such violent changes as had been suggested. Under the Act of Union the Church of England and the Church of Ireland were one and undivisible, and, if the compact was to be respected, they must stand or fall together.

Lord RUSSELL remarked upon the inconvenience of mixing up the temporary question of Fenianism with questions of the permanent welfare of Ireland. Fenianism was a movement of foreign and Republican origin, differing from previous similar movements only in the character of the men engaged in it. In the circumstances of Ireland there had been material improvement, and many causes of dissatisfaction had been removed. The Church Establishment might by a majority of the people who did not belong to it be regarded as an evil, but it was not a subject to be dealt with in so violent a manner as was now proposed.

I am afraid that if my noble friend were permitted to carry his proposed Act of Parliament into effect and divide the Church property of Ireland between the Established Church, the Roman Catholic Church, and Presbyterian Church, he would create more religious discontent, more heartburning, and more division than we have ever yet seen in Ireland. Then we have been asked to establish the Roman Catholic clergy, and give them their half of the funds of the present Established Church, or place them upon the consolidated fund of

the country. I believe the latter proposition is the wish of my noble friend. He is quite willing that the House of Commons should vote a considerable sum out of the Consolidated Fund for the Roman Catholics of Ireland; but I very much doubt whether the House of Commons would vote any such sum, and if they did they would raise the ire of some of those who inhabit the northern part of this country, for Scotchmen have a peculiar dislike to the endowment of the Roman Catholic Church. They think it would injure the constitution of this country if the Roman Catholic Church were established. Well, without discussing that question, I think it is quite easy to see that you could not possibly obtain from Parliament an endowment of that kind without producing very great discontent, not only in the enactment of such a law, but afterwards as well. Even in countries that are almost entirely Catholic, such as Italy and Belgium, religious feuds are constantly arising on account of the relations between the Roman Catholic clergy and the State. While, therefore, I admit the evil of the present state of things, I am not ready to embark on a sea over which I can see passing nothing but the fate of the tempest.

He would prefer, instead of violent changes, to do what they could from time to time, and by well-considered measures deal with questions of very great difficulty.

The Earl of WICKLOW said there would be no tranquillity in Ireland until this Church question was settled by Parliament. He strongly objected to depriving the Established Church of its revenues, but thought that provision should be made for the Roman Catholic clergy, to which the owners of the property once ecclesiastical ought to contribute.

Earl GREY, in his reply, said that he was still of opinion that the Church question lay at the root of Irish difficulties. They might defend the present Church system, but the feeling not only of the Irish people, but of the whole civilised world, was against them. Sooner or later, the time must come when the present anomaly and unjust state of things in Ireland with reference to Church property must be remedied, and he could only wonder that the friends of the Irish Church did not themselves endeavour to make some arrangements while a compromise was still practicable.

The motion was then negatived without a division. Their Lordships adjourned at ten minutes to eleven o'clock.

The House of Lords had a very short sitting on Monday. In the course of it, however, Earl RUSSELL brought in a bill to amend the constitution of the Ecclesiastical Commission.

HOUSE OF COMMONS.

At the day sitting on Wednesday, Mr. STONE gave notice that in committee on the Reform Bill he should move the rejection of the clause disfranchising the voters in the Government dockyards.

RAILWAY TRAVELLING (IRELAND) BILL.

Sir COLMAN O'LOGHLEN moved the third reading of the Railway Travelling (Ireland) Bill, briefly explaining that its object was to compel the railway companies conveying passengers on week days to run one train each way on Sunday, and to specially excuse by the Board of Trade, and also to afford facilities for the conveyance of third-class passengers over lines the property of different companies. Dr. BRADY seconded the motion. Mr. BLAKE moved that the bill be read a second time that day six months. After some discussion, the House divided: for the second reading, 83; against, 200; majority, 117. The bill was therefore thrown out.

The Prosecution Expenses Bill was read a second time.

THE CATTLE PLAGUE BILL.

On consideration of the Lords' amendments to the Cattle Plague (Mr. Hunt's) Bill, Mr. HUNT complained of the delay which the Government had thrown in the way of the passage of the bill. The chief object was to prohibit the movement of cattle for a short time under most stringent regulations. That object had now failed, but he regarded the bill as a most valuable one, and the House would do well to assent to the Lords' amendments, with a few very slight alterations.

After a very desultory conversation, in which strong appeals were made to Mr. Hunt to withdraw the bill, Mr. T. G. BARING said that if the bill was abandoned, the Government would undertake the responsibility of dealing with the question. They would undertake to strengthen the authority of the Privy Council, giving them a uniform supervision over the local authorities, and further powers with respect to the isolation of infected districts; the temporary prohibition of fairs and markets; the general regulation of carriage of hides, offal, and manure, &c., applicable to the whole country, and the movement of cattle for agricultural purposes, in accordance with the requirements of different localities. The Government would at once issue an Order in Council to effect the above objects, and, if it was found necessary, to apply for further powers from the Legislature; but he believed that Orders in Council would be more simple and more effective, as being more easily and more speedily altered and extended as might be advisable.

Mr. HUNT said that his bill would not have been necessary if the Government had made this declaration at first. This was the first time the Government had undertaken to take any responsibility.

Mr. READ wished to point out that the Government had now adopted the alternative report of the Cattle Plague Commissioners. Had they done so before, there would now, in all probability, have been no cattle plague.

The House adjourned at six o'clock.

COMPENSATION FOR SLAUGHTERED CATTLE.

On Thursday, in reply to Mr. Dent, the CHANCELLOR of the EXCHEQUER said that the Government had not yet had time to consider how compensation was to be paid for cattle compulsorily slaughtered previous to the passing of the Cattle Disease Act. They did intend to do so, with the view of carrying out the opinions expressed by the Home Secretary in bringing in that bill.

In reply to Admiral Duncombe, Sir G. GREY said the new Orders in Council would provide for the sale and removal of cattle on changes of tenancy. In the meantime, the quarter sessions had power to deal with the question.

THE DOCKYARD VOTERS.

Mr. OTWAY asked if the Government, instead of disfranchising the dockyard voters, would enable them to vote by ballot? The CHANCELLOR of the EXCHEQUER was not prepared to admit the principle of the ballot, and there was the less occasion for its application in this case, for the object was not so much to defend the voters against undue influence as the members who represented them.

THE QUEEN'S UNIVERSITY (IRELAND).

Mr. LAWSON, referring to a question put to him by the Hon. and learned member for Belfast on a previous occasion when he was unable to answer it, wished now to state that, while no summons was issued for the meeting of the convocation, the Senate did issue a summons for a meeting of their own body, which was afterwards countermanded.

In reply to a further inquiry from Sir H. Cairns on the same subject, Mr. LAWSON said he understood that the Senate thought it would be better not to hold that meeting pending the changes which might be proposed to be made in the constitution of the institution.

CHURCH-RATES.

Mr. HOPE asked whether it was the intention of her Majesty's Government to propose any clauses for insertion in the Church-rate Abolition Bill embodying the suggestions made by the Chancellor of the Exchequer in the debate on the second reading of the bill; and if so, when the clauses would be laid on the table?

The CHANCELLOR of the EXCHEQUER, owing to the pressure of his other duties, could not say that since the discussion on this second reading of the measure in question he had been able to make great practical progress in that matter. It should, however, be his endeavour to frame clauses embodying the suggestions which he had then thrown out, and he would take care that ample notice should be given to the House before they were brought on for discussion.

PARLIAMENTARY OATHS AMENDMENT BILL.

On the question that the House go into committee on the bill,

Sir G. GREY said, in reference to the amendment of which Mr. Disraeli had given notice, the principle of a uniform oath had been universally accepted by the House, which had resulted in the giving up of all those portions of the present oath which were offensive to Roman Catholics. In the amendment there was a reference to the succession of the Crown according to the Act of Settlement, but that provision had been substantially included in the form which had been proposed by the Government; and on the whole he would offer no opposition to that part of the amendment. But as the Quakers objected to the word "defend," in the affirmation which they took in the same form as the oath, it would be omitted. With regard to the second part of the amendment, which relates to the supremacy of the Queen, the Government must decline to accede to it.

Mr. NEWDEGATE urged that the number of petitions presented against the bill manifested a strong public feeling in the matter.

Mr. DILLON stated that the only effect of the proposed amendment would be to show that there was still amongst certain persons a desire to retain that which was offensive to Roman Catholics. He also objected to the amendment as it compelled him by inference to ascertain what a Protestant was—in these times rather a difficult task.

Mr. T. CHAMBERS pointed out that by the oath as originally proposed there was only a pledge of fealty to the individual Sovereign, and that it did not involve any constitutional loyalty. The objection taken by Mr. Dillon was an objection to the Act of Settlement. There was therefore a distinction between that and the oath as proposed to be amended, which did refer to constitutional fealty to the Sovereign under a particular succession. Though in favour of a uniform oath, he was of opinion that it ought to be full, and that of the Government was not full enough. As to the second part of the amendment, he could not see how any one could object to say that in all her courts the Queen was supreme, when it was a fact not to be got over.

Mr. DISRAELI said that though in favour of a uniform oath, he had no confidence in that proposed by the Government, and he had done his best to prepare one which he thought proper and constitutional.

The House then went into committee.

Mr. DISRAELI moved that after the words in the proposed oath, "bear true allegiance to her Majesty Queen Victoria," the words—

And I do faithfully promise to maintain and support the succession to the Crown as the same stands limited and settled by an act passed in the reign of King William III., intitled, "An Act for the Limitation of the Crown, and better securing the rights and liberties of the subject,"

be added, which, after a brief discussion, was agreed to.

Mr. DISRAELI then moved to add the words—

And I do further solemnly declare that her Majesty is, under God, the only supreme governor of this realm, and that no foreign prince, prelate, state, or potentate, hath any jurisdiction or authority in any of the courts within the same.

The ATTORNEY-GENERAL argued that these words were incongruous and useless, as a declaration of an abstract proposition which had no reference to loyalty or allegiance, and which expressed a mere political truism which every one acknowledged, while they were useless as a test, if that was their object. By omitting any mention of the supremacy of the Crown, that question was left as it stood in the statutes of the realm; whereas by the proposed words it was limited merely to the courts of the kingdom.

Sir H. CAIRNS argued that the expression proposed defined the nature of the supremacy being purely legal, which was required to be observed by every one, and omitting that ecclesiastical supremacy which could not be acknowledged by certain subjects of the realm.

After some further discussion, in which Lord E. Howard, Mr. Whiteside, and Mr. Synan took part,

Mr. DISRAELI said he had taken as his guide the conduct of Queen Elizabeth, which was considered the sufficient solution of this question.

Mr. NEWDEGATE rose and was received with a loud and sudden shout of "Oh!" When quiet was restored, he said he did not approve the amendment as it stood, but thought it could be rendered satisfactory by making a slight addition to it. He should therefore vote for the amendment, and in the event of its being carried he should propose an addition to it.

The committee divided, with the following result:—

For the amendment	...	222
Against it	...	236
Majority for Government	...	14

The amendment was therefore negatived.

The announcement of the numbers was received with cheers on both sides of the House.

The clause was then agreed to. On the last clause Mr. WHALLEY protested against the measure. What was to be the limit of the concessions they were prepared to make to Roman Catholic sentiment?

THE NAVY ESTIMATES.

On the motion for going into committee of supply on the navy estimates, Sir J. B. WALSH called attention to the importance of continuing the construction of iron ships of war, contending that the wooden navy was entirely useless, and expressing his apprehensions that the present force of iron-plated ships was inadequate for the defence of the country and its trade, especially as regards corvettes and the smaller classes of vessels. Mr. H. BAILLIE expressed a similar conviction. Lord C. PAGET replied that although the effective navy might be smaller, it was stronger in force, and more worthy of the dignity of the country, and more adequate for its defence.

The House then went into committee on the postponed votes of the navy estimates. On the vote of 1,003,500*l.* for naval stores, for building and repairing ships, &c., &c., an interesting discussion arose on the building of iron-plated ships, in which Mr. Laird, Sir J. Pakington, Lord C. Paget, Mr. O'Beirne, Mr. Fleming, Mr. Graves, and Mr. Dalglish took part. The vote was agreed to, as was also the vote of 318,000*l.* for the department of the Controller of the Navy; 689,052*l.* for the half and retired pay; and 125,367*l.* for Greenwich Hospital.

On the motion of Mr. McCULLAGH TORRENS, the following committee was nominated on the Artisans and Labourers Dwellings Bill:—Mr. McCullagh Torrens, Mr. Goschen, Mr. Kinnaird, Mr. Locke, Mr. Knatchbull-Hugessen, Sir C. O'Loghlen, Mr. M'Laren, Mr. Akroyd, Mr. John Abel Smith, Mr. Henley, Lord R. Montagu, Mr. Adderley, Sir M. Farquhar, Mr. Graves, and Mr. Greene; power to send for persons, papers and records; five to be the quorum.

Lord C. PAGET brought in a bill to amend the Dockyard Extension Act, and also a bill for the better prevention of contagious diseases at several naval and military stations.

The House adjourned at 12 40 a.m.

THE REFORM BILL.

On Friday, Mr. D. GRIFFITH gave notice that, in the event of the Reform Bill being read a second time, and the franchise being lowered, he should move a resolution declaring the expediency of giving a plurality of votes to the superior classes, so as to counterbalance the numerical majority of the working classes.

THE WAR BETWEEN SPAIN AND CHILI.

In reply to Mr. H. Selwin, Mr. LAYARD stated that her Majesty's Government had been in communication with the representatives of Spain, Chili, and Peru, with regard to vessels of war building for those countries in English yards, and had received assurances that they would not leave England until the existing differences were settled.

RUSSIA IN THE EAST.

Mr. LAYARD, in reply to Sir H. Rawlinson, said a rumour had reached the Government that a Russian force had marched upon Bokhara, but no positive information had been received on the subject, nor could he say what the object of the advance was. The Russian Government had given her Majesty's Government a solemn assurance that they had no desire to advance their frontier towards Bokhara.

CHURCH-RATE RETURNS.

Mr. READ asked the Secretary of State for the Home Department whether he had any objection to issue the forms of the Church-rate returns at Easter, at which time the churchwardens make up their

books and change office, with a request that the returns should be made within twenty-eight days, and not "in the month of June," as hitherto ordered by the Government.

Sir G. GREY said the forms of the returns might, no doubt, be issued at Easter, but the Secretary of State could not desire that they should be made within twenty-eight days, and not in the month of June, as the Act of Parliament providing for these returns expressly required that they should be made in the month of June. The forms were at one time sent out about Easter, but the consequence was that, owing to the change of churchwardens, they were very imperfectly made. Lately they had not been sent out till after Easter, and the returns had come in better than before, being made by the same churchwarden by whom the form was received.

Lord E. ORCIL moved for a royal commission to inquire into the constitution, system of education, and discipline at the Woolwich Royal Military Academy and the Sandhurst College, as well as into the general treatment of the gentlemen cadets. This led to a warm discussion. Eventually the motion was negatived by 152 votes to 132.

The other topics dealt with were metropolitan improvements, the treatment of Fenian prisoners in Waterford Gaol (in the course of the discussion on which there was a personal scene between Mr. Roebuck and Mr. Maguire), the administration of justice in Ireland, and turnpike trusts. Mr. WHALLEY introduced the latter subject, and during his speech an ineffectual attempt was made to count out the House.

The House then went into committee of supply, when 896,865*l.* for new works in connection with the dockyards, and a number of votes of the army estimates, were agreed to.

The remaining business was disposed of, and the House adjourned at five minutes to one o'clock.

On Monday, in answer to Mr. Maguire, the ATTORNEY-GENERAL for IRELAND said that a measure on the subject of landlord and tenant in Ireland was in preparation, and would be introduced after Easter.

THE GOVERNMENT REFORM BILL.

Mr. B. STANHOPE gave notice of a motion calling attention to the electoral statistics of the Government, and the absence of information therein as to leaseholders and copyholders in towns, and 50*l.* occupiers in counties.

In answer to Sir H. Hoare and Mr. H. Seymour, the CHANCELLOR of the EXCHEQUER said that the Government could not consider themselves acquitted of the obligation they had taken on them in regard to the representation of the people unless they reviewed the existing distribution of seats, but they must reserve to themselves a perfect freedom of choice of the opportunity of doing so. With regard to the question of boundaries, they should think it their duty to issue a commission to examine whether in any cases of towns in the possession of the franchise they were now of the same extent as when their boundaries were fixed.

THE CATTLE PLAGUE.

Sir George Grey and the Government generally had to sustain a severe and general scolding from Mr. HUNT and the other members infected by the cattle plague. They demanded that an army of inspectors should be appointed to see that the railway companies did their duty in disinfecting carriages in which cattle had been carried. The Government replied that no number of inspectors could do the work in the time, and contended that it was better to leave the railway companies to do the work on the pain of being informed against by any one if they failed.

THE DAY OF HUMILIATION.

A long discussion arose on a motion of the CHANCELLOR of the EXCHEQUER, that on the following day (being the day of humiliation appointed for the diocese of London) no select committee do sit before one o'clock, Mr. BOUVIER, Mr. BRIGHT, and others objecting to it on the ground of the additional expense it would throw on the parties prosecuting private bills and election petitions, and pointing out that this was not a national observance enjoined by the State, but simply a day recommended by the Bishop of London for his own diocese. The CHANCELLOR of the EXCHEQUER and Lord J. MANNERS argued in favour of the motion, which was ultimately carried, on a division, by 259 to 112.

PARLIAMENTARY OATHS.

On the motion for the third reading of the Parliamentary Oaths Bill, Mr. NEWDEGATE, who had a motion that it be recommitted for the purpose of inserting in the form of oath a declaration "that no foreign prince, prelate, state, or potentate hath by law, or ought to have, any rightful jurisdiction, power, superiority, pre-eminence, or authority within this realm," suggested that this form should be adopted, but did not move it. The ATTORNEY-GENERAL replied, showing that the supremacy of the Crown did not depend on oaths, but on the law of the realm; and added that the proposition of Mr. Newdegate was a going back to the old form which existed before the oath was modified for Roman Catholics. The bill was read a third time and passed.

On the motion for going into committee of supply there were discussions on various subjects, the most prominent being the late inquiry into the loss of the London. Sir JOHN PAKINGTON led the assault on the manner in which the inquiry had been conducted, and there was a very warm debate.

The House then went into committee of supply on the Navy Estimates, and a vote of 12,656*l.* for additional half-pay required by the extension of the system

of compulsory retirement was carried, after some discussion, by 88 to 70.

The adjourned debate on the second reading of the Court of Chancery (Ireland) Bill came on, when a motion for further adjournment was defeated by 99 to 55; and, a second motion being made by Lord CLAUD HAMILTON, it was ultimately adjourned till Wednesday.

The remaining business was disposed of, and the House adjourned at a quarter to one o'clock.

THE REFORM BILL.

A very large and satisfactory gathering of the supporters of the Earl of Derby took place on Friday at the residence of the Marquis of Salisbury, Arlington-street. In the absence of Lord Derby, who was confined to his house by a slight attack of gout, the Right Hon. Benjamin Disraeli addressed the meeting. The right hon. gentleman's remarks were enthusiastically received, and it was agreed, without one dissentient voice, that the Ministerial Reform Bill should be strenuously opposed at every stage. The amendment to the second reading will take the shape of a resolution to the effect that no Reform Bill will be satisfactory to Parliament which does not offer a complete settlement of the question.—*Standard*.—Upwards of two hundred M.P.'s were present at the meeting.

The *Post* says the Conservatives feel that having been on one occasion betrayed into a reform measure, and having been defeated on it, they have every right to reject similar projects emanating from others. The *Advertiser* says that Mr. Lowe calculates on between fifty and sixty Liberal members following him into the lobby. The Government, on the other hand, calculates on a clear minimum majority of thirty votes. The *Advertiser* also says that in case of Mr. Disraeli being defeated, he will in committee move an 8*l.* franchise clause.

Meetings in favour of the Reform Bill are about to be held at Birmingham, Bradford, Leicester, Exeter, and other large towns, and a general feeling is being manifested to support the bill.

The following is a synopsis of the alterations of the suffrage proposed by the new Reform Bill, and of Mr. Gladstone's estimate of the number of votes which would subsequently be added to the register.

ALTERATION OF COUNTY QUALIFICATION.

	Estimated add. votes.
1. Occupiers at 1 <i>l.</i> rental ...	171,000
2. Copyholders and leaseholders in boroughs
3. Depositors of 50 <i>l.</i> in savings-banks

ALTERATION OF BOROUGH QUALIFICATION.

4. Abolition of tax and rate-paying proviso ...	25,000
5. Compound householders, occupiers of distinct parts of houses ...	35,000
6. Depositors of 50 <i>l.</i> in savings-banks
7. Lodgers in 10 <i>l.</i> clear annual value
8. Householdiers at 7 <i>l.</i> rental ...	144,000

Borough voters ...	204,000
Clauses 2, 3, 6, and 7, not separately enumerated ...	25,000
Total of boroughs and counties ...	400,000

Foreign and Colonial.

FRANCE.

In the debate in the Corps Législatif on the amendment demanding more liberty at home, Jules Favre made a splendid speech, pointing out that while all political freedom was denied, at the theatres the greatest immorality was exhibited in the plays, and the light literature of the day was shamefully impure. M. Ernest Picard demanded the liberty of the press. M. M. Jancourt, Daumas, Granier de Cassagnac, and Simon also delivered speeches. M. Rouher energetically protested against the attacks of the Opposition, which, he said, sought to damage the Chamber in the opinion of the country. The amendment was subsequently rejected by 238 against 17 votes.

In Saturday's debate, M. Buffet delivered a speech, explaining the amendment, brought forward by forty-five Deputies, to the paragraph of the Address relative to internal liberties. He demonstrated the necessity for extending the public liberties, and demanded that the Chamber should exercise an efficacious control over the Administration. He also claimed the right for Deputies to request explanations from the Ministers, the presence of Ministers in the Chamber, greater facilities for exercising the right of introducing amendments to Government bills, and the right of the press to discuss the debates in the Chamber. On the resumption of the debate on Monday, M. Talhouet advocated the expediency of more fully carrying out the provisions of the Imperial decree of the 24th November. M. Rouher, in reply, explained the mechanism of the constitution of 1852, and specified the guarantees which it afforded. He also compared this organisation with the Parliamentary system, and drew a parallel between the principles of 1789 and the liberties which Frenchmen now possess. He further explained the general conduct of the Government with regard to the affairs of the country, and continued thus:—"The Government does not desire reaction; on the contrary, it wishes to uphold the banner of liberty, but not in such a manner as to expose itself to the danger of witnessing the renewal of disturbances." M. Rouher concluded by making an appeal for union, which was greeted by the majority with prolonged cheers. M. Ollivier replied to the speech of M. Rouher, and declared that the Government had no right to rear the banner of liberty

if nothing was written upon it. The amendment was then rejected by 206 to 63 votes.

The *Constitutionnel* publishes an article on the deliberations of the conference at present assembled in Paris. In this article M. Limayrac upholds the necessity for the maintenance of the union of Moldavia and Wallachia, which he says has ever been the wish of the population. "The conference," he continues, "will ratify accomplished facts by definitively establishing the union of the two principalities under one Sovereign, and will thereby simplify the programme of its deliberations upon the serious question relating to the equilibrium of Europe."

On Saturday Count Goltz, the Prussian Ambassador at Paris, in presenting to the Emperor the insignia of the Order of the Black Eagle for the Prince Imperial, expressed the sentiments of personal friendship felt by King William for the Emperor, and his sympathies for the Prince Imperial. The Emperor replied by a similar expression of goodwill towards Prussia and her Sovereign.

PRUSSIA AND AUSTRIA.

General von Manteuffel, Governor of Schleswig-Holstein, has published a decree of the King of Prussia, by which any attempt to establish by forcible means any other authority in the Duchies than that of his Majesty and the Emperor of Austria is made punishable by imprisonment with hard labour for a period of from five to ten years. All acts that may be considered as directed to such an object, any endeavours to establish relations with foreign Powers for the purpose of causing their intervention, and any abuse of official authority committed in order to prepare a change of Government, and, finally, the enlistment or drilling of men, are punishable by imprisonment with hard labour for from two to five years. The decree further states that any instigation to rebellion by word or writing, or the designation of any other person than the King of Prussia or the Emperor of Austria as the rightful Sovereign of the country, will be punished by imprisonment for a period of from three months to five years.

Great agitation and warlike rumours prevail on the Vienna Bourse. It is asserted that Austria has addressed a circular note to the non-German great Powers, disclaiming all responsibility with regard to the consequences of any conflict with Prussia on the question of the Duchies. The *Frankfort Journal* says that an order for the concentration of 100,000 troops on the frontiers of Silesia has already been despatched from Vienna.

AUSTRIA AND HUNGARY.

The draft Address of the Lower House of the Hungarian Diet deplores not only the rejection of all requests of the House, but also the suspension of those laws which required no modification. It states that if his Majesty does not intend to govern absolutely, a constitutional state of affairs must be practically re-established. All the various points of the Imperial Rescript are controverted, and the re-establishment of Parliamentary and legal municipal government is again demanded. Hungary, it is stated, requires a real constitutional rule, the establishment of which is not a political impossibility. The draft of the Address was agreed to amid general applause. All the members of the House rose and loudly cheered Herr Deak.

The Address was finally discussed on Monday. After a speech from M. Bastal, who opposed the Address, a division took place, when all the deputies present, including M. Bastal, voted in favour of the draft of the Address, which was then sent to the Upper House.

AMERICA.

By intelligence from New York to March 7th, we learn that the Reconstruction Committee in the House of Representatives have reported a resolution to admit Tennessee into the Union on certain conditions.

In the Senate Mr. Wilson has introduced a resolution, which has been referred to the Reconstruction Committee, providing for the admission of Southern representatives whenever the State Legislature placed freedmen upon perfect civil equality with the whites, grant the suffrage to negroes who served in the Federal army, who pay taxes and can read, and, finally, which totally ignore the rebel debt and payment for emancipated slaves. Similar resolutions introduced into the House have been laid over for a fortnight. They contain additional provisions, that until these conditions are fulfilled no State Governments organised under the President's authority, or by the action of the people, shall be recognised by Congress.

In the House of Representatives, Mr. Woodbridge introduced a resolution that the Federal Government should guarantee the payment of a Mexican Republican loan of 50,000,000 dols. Mr. Blaine objected to the introduction of the resolution. Upon being put to the vote, the "Ayes" and "Noes" were equal. The Speaker, however, cast his vote in the affirmative, and the resolution was referred to the Committee on Foreign Affairs. By a vote of 100 to 37 the House refused to receive a communication from the Governor of North Carolina.

Numerous delegations have visited President Johnson to offer him their support. Mr. Johnson, in replying to them, reiterated his determination to continue his policy, regardless of opposition or taunts. He spoke hopefully of the future of the country, and believed that all would come right, despite Southern secession and the extremists of the Northern consolidation party, both of whom laboured equally to destroy the Government. By the early restoration of

the South its products would be brought into commerce, thus extending the area of circulation for her currency, whereby financial disaster would be averted.

Lloyd Garrison has delivered a public discourse, violently denouncing President Johnson, and charging him with intending, if he dared, to make a *coup d'état*, either by forcing the rebels into Congress at the point of the bayonet, or by driving the Congress out of the Capitol. The President, he said, ought to be tried by both Houses, and dismissed from office.

The American press generally discountenances Fenianism, and consider it can only result in disaster to Ireland.

The Canadian Parliament will assemble on the 20th instant. At a Ministerial dinner in Canada Mr. McDonald stated that the Confederation of the provinces would be certain to take place in a few weeks.

The *New York Times* says that a vessel lately left a New England port with cannon and a sufficient armament for four privateers for the Chilians.

FOREIGN MISCELLANY.

The Prince Imperial, the heir to the throne, completed his tenth year last Friday.

The Pope has composed a new prayer for the defence of the Temporal Power, which he has ordered to be read in all Catholic churches during Easter.

THE DEBT OF THE EX-PAPAL PROVINCES.—It is stated that a satisfactory arrangement has been arrived at by the French and Italian Governments respecting the Papal debt. Italy assumes one-half the debt as it stood in 1860, and the interest thereon, which has up to the present been paid by the Court of Rome will hereafter be paid by the Cabinet of Florence.

THE CHOLERA CONFERENCE AT CONSTANTINOPLE has agreed, on the motion of the French representative, to stop communication between the two countries by sea during the prevalence of another epidemic. The Porte, however, terrified by the fear of an insurrection among the pilgrims, refuses its sanction to the proposed arrangement.

THE PRISONERS IN ABYSSINIA.—A telegram from Alexandria, received at the Foreign Office, states that Mr. Rassam had arrived, on the 4th of January, at Bulwoka, about fifty miles west of Gondar, and that during his journey he received the kindest treatment from the chiefs of the districts through which he passed. The latest news of the prisoners was to the 27th of December. The King of Abyssinia, who was stated to be at Gondar, had sent an escort of troops and means of transport to Mr. Rassam.

ROME IN 1867.—However important may be the events which this year may bring forth, says the *Times* correspondent, 1867 is destined to behold Spiritual Rome putting forth all her strength and displaying herself in all her grandeur. In the first place there is to be a canonisation, of how many saints we know not as yet, but certainly of one Polish and one Neapolitan saint. Then in the month of June is to be celebrated the centenary of the martyrdom of St. Peter. That this would take place has been already reported, but the date was undecided until lately, it having been under discussion whether 1865, 1866, or 1867 was the correct year. The best authorities, or perhaps political circumstances, have solved this numerical difficulty, and June of 1867 will witness certainly one of the most effective ecclesiastical spectacles that has ever been presented to the world. At the same time, too, it is decided to hold an Ecumenical Council, in itself a great event, to which the Roman Catholic prelates from all parts of the world will be invited, and indeed invitations to distant parts are said to have been already sent. What, therefore, is the strength of the purely spiritual element, as understood by the successor of St. Peter, will stand a chance of being tried on this great occasion. The idea of the centenary, it is said, originated with the Pope, who, true Italian as he is, was much impressed by the meeting last year to celebrate the centenary of Dante. Hence he adopted and applied it to another and a higher subject, hoping, no doubt, in this way, to rally the Catholic world to the defence of the waning fortunes of the Holy See.

THE FENIANS IN AMERICA.—A Fenian mass-meeting, attended, it is estimated, by 100,000 persons, was held on Sunday last, under O'Mahony's auspices, at Jones-wood, New York. The speakers urgently appealed for subscriptions to the bonds, for the sale of which booths were erected on the ground. O'Mahony announced that fighting had commenced in Ireland, and asked for sufficient funds to enable an expedition to leave America for Ireland in six weeks. Captain M'Cafferty, an envoy from Stephens, declared that in Ireland the Fenians had ready for battle a disciplined army of 300,000 men—all they required was arms. The meeting passed resolutions that as American citizens they had assembled to express sympathy with, and were determined to bestow material aid to, a people desiring to be free. The suspension of the Habeas Corpus was an acknowledgment that Ireland was in a state of war, and therefore entitled by all the rules of civilised warfare to belligerent rights; the meeting therefore called upon their Government at Washington without delay to acknowledge Ireland as a belligerent. The meeting resolved that all funds should be immediately remitted to John Mitchell, Paris. Great enthusiasm prevailed, and 25,000 dollars of bonds were sold. The Catholic Archbishop of New York issued a circular urging upon his congregation to absent themselves from the Jones-wood gathering. In a sermon preached on Sunday last the archbishop regretted that the Catholics had made an exception in their history by closing their ears to their clergy on the subject of Fenianism. He appealed to them to withdraw from the movement, which had already gone too far, and said that the

meeting at Jones-wood was an open profanation of the Sabbath. Captain McCafferty had a long interview with President Johnson on Saturday. At a meeting of Fenian naval men, held at Chicago, it was reported that Fenian vessels were fitting out in that city. A large demonstration was made yesterday at Philadelphia, when McCafferty made a speech in which he stated that were the first blow to be struck in the heart of England it would be twenty times more severe than in Ireland, and that Stephens was the military organiser in Europe.—*Reuter's Express*.

THE UNITED STATES CHRISTIAN COMMISSION having finished its work, held its last meeting in Washington, Feb. 10, and formally dissolved its organisation. The meeting was held in the Representatives' Hall, Speaker Colfax presiding. Mr. George H. Stuart read the final report of the commission. From this it appears that the total cash receipts for 1865 were \$23,000; total since organisation, 2,500,000; total hospital stores for 1865, donated, 1,600,000; total since organisation, 3,800,000; total value of stores distributed since its organisation, 3,700,000; total value of publications distributed, 1,051,000; total value of stationery, 35,980; value of chapels erected, 148,000; copies of Bibles and Testaments distributed, 1,460,000; of hymn-books, 1,370,000; of knapsack books, styled by the soldiers "comforts," 8,308,000; number of library books, 296,000; of magazines, 767,000; number of religious papers, 18,136,000; number of envelopes distributed, 7,067,000, and the same number of sheets of paper; number of agents employed, 4,859. Rev. E. P. Smith, Secretary of the Commission, then read an abstract of the report, recounting the plan, the extent, and the motives of its labours, and returning heartfelt thanks to all who had aided in its great work. Letters were also read from Secretary Stanton, General Grant, Thomas, Sherman, Ord, Butler, Admiral Farragut and others, expressing the warmest admiration of the noble and efficient efforts of the Commission. Hon. Charles Demond, of Boston, was then introduced, and made a brief address, recapitulating the work and aims of the Commission and its wonderful ministrations. Mr. Demond was one of its originators, and gave a very interesting account of its early history and organisation, the encouragement it met with, the desire of the soldiers for its mental and religious teachings, as well as for its physical comfort. The self-sacrificing spirit of the delegates of the Commission was eloquently set forth, illustrated by touching incidents of their experiences upon the battle-field. The result of the religious character of its labours was graphically depicted, and many conversions had taken place among the privations of the camp and the heat and dust of the march. The magnificent contributions of money and supplies were a proud monument to the patriotism of the American people.

Court, Official, and Personal News.

The Queen held her second Court on Thursday. She wore a black silk dress with a train, trimmed with Russian sable and erape, and a Queen of Scots cap, with a long veil, the cap ornamented with diamonds, with a small coronet of diamonds and sapphires at the back of the head.

The Dowager Duchess of Sutherland is very ill. Her Majesty paid a visit to the Duchess at Stafford House on Thursday.

The Queen and Royal family attended Divine service on Sunday morning in the private chapel, Windsor Castle. The Rev. T. J. Rowell preached.

The Queen and Royal family will, it is understood, reside at Windsor Castle till about the middle of April, and then proceed to Osborne for about four weeks. After the Royal return to Windsor the Queen is expected to make a spring trip to Balmoral in May.

On Monday the Prince of Wales held a levee on behalf of her Majesty. Prince Alfred was in attendance. The presentations were numerous.

Cabinet Councils were held on Wednesday and Saturday.

The health of the Speaker does not improve. He is very weak, and has been recommended a visit to the seaside. He will go either to Brighton or Hastings. He is attended daily by Sir William Ferguson, his medical attendant.

Mr. Henry Fenwick has sent in his resignation as one of the Lords of the Admiralty.

Sir S. M. Peto, Bart., M.P., is unable to attend to the discharge of his Parliamentary duties, or to any business in London, by an attack of illness of some severity, which detains him in the country.

Miscellaneous News.

THE ELECTION PETITIONS.—The election committees will, in the cases of Yarmouth, Nottingham, Bridgworth, Totnes, and Boston, begin business forthwith. In the Nottingham case there are cross petitions—one against Sir R. Clifton, the other against Mr. Samuel Morley.

THE GREAT NORTHERN HOSPITAL.—The executors of the late Mr. Outhbert Colling have just paid a legacy of 2,000*l.* (less duty) to this poor but hard-working hospital. It is quite a godsend, as the funds of this unendowed charity were all but exhausted, and the wards and waiting-rooms are full of poor patients. The committee are striving to enlarge the hospital to meet the daily applications for free relief in

a poor and populous district singularly destitute of hospital advantages.

TEMPERANCE.—The *Weekly Record* states that Mr. Spurgeon has become a teetotaler, wishing to benefit others by his example. A few weeks ago the Hon. and Rev. Baptist Noel took the same step.

THE PRICE OF MEAT.—At our cattle-market on Thursday, beef of a very fair quality sold at 6*d.* per lb., and there was very little that realised more than 7*d.* Mutton was also rather in favour of the consumer.—*Bristol Mercury*.

ROBBING THE PILLAR LETTER-BOXES.—Some ingenious thieves have found a way of plundering these boxes. A bag fitted with a spring is fitted into the slit of the box, and into this, instead of the proper receptacle, the letters which are posted fall. A postman found one of these ingenious appliances in a pillar-post near Belgrave-square on Saturday. The spring had broken, or become disordered, so the bag could not be withdrawn.

LAI'D OUT FOR DEAD.—A curious story comes from St. Pancras Workhouse. It is to the effect that the Rev. J. Hillick, in passing through the infirmary of the workhouse, saw a child laid out as if dead for interment. But the child was still alive, and he called attention to the fact, but was desired not to interfere. Death afterwards ensued. He has written to the Poor-law Board on the subject, and his letter has been referred to the St. Pancras guardians.

SIGNALS IN RAILWAY TRAINS.—A number of gentlemen, influential in the railway world, made an experimental trip on the South-Eastern line on Saturday, for the purpose of seeing what could be done in the way of communicating between the passengers and guards on railways by an adaptation of the ordinary telegraph. The wire was passed through the entire train, and during the journey from London to Dover the train was successfully stopped in answer to the call of those who performed the part of the passengers.

THE FENIANS.—It has been confidently stated that Stephens has escaped to America, having got off from Kingstown in a small vessel. But it is now said the police believe him to be in Dublin or its neighbourhood, and to be harboured by persons of a somewhat higher grade than the general class of those arrested heretofore, and to whom the reward already offered holds out no temptation to betray his hiding-place. There is no doubt Mrs. Stephens has embarked for America. Saturday, St. Patrick's-day, supposed to be the time for a Fenian rising, passed off in perfect quietude both in Dublin and the provinces.

THE CATTLE PLAGUE appears to show a continuous decline. The number of new cases returned up to Saturday last were 6,518 against 7,310 the week previous, and over 10,000 the week before that. There are only two counties in England that are free from the pestilence, and in thirteen counties there was an increase. In Wales one county shows an increase, and one a decrease. In Scotland six show an increase and nine a decrease—the total decrease on the week is 792. The aggregate number of attacks in the week ending March 3 was less than in any previous seven days since January 6, while, comparing the number of attacks in the week ending March 3 with the total for the week ending February 17, we see a decline of nearly 50 per cent. The general proportion of recoveries to attacks at the close of the week ending March 3 was 13,949 per cent., while at the close of the first week of November it was only 5,235 per cent. Some idea (says the *Leeds Mercury*) of the extent of the ravages of the cattle plague in this district may be formed from the fact that the compensation in the West Riding alone during the last fortnight amounts to 7,000*l.*

PROSPECTS OF THE ATLANTIC CABLE EXPEDITION.—Some interesting statements were made on Thursday before a numerous and influential meeting in the Common Hall, Liverpool, by Mr. Cyrus W. Field, Mr. Canning, engineer, and Mr. Varley, electrician to the Atlantic Telegraph Company, and Captain Anderson, of the Great Eastern. Mr. Field first explained that it had been positively necessary to form the new company (the Anglo-American), as the Attorney-General of England had decided against the legality of the issue by the Atlantic Telegraph Company of a twelve per cent. preference stock. The new company would supply all the money for the expedition of laying the new cable this summer, and when completed it would be delivered to the Atlantic Company, the agreement being that the Anglo-American should receive a certain amount per annum of future earnings, and hand over the balance to the original company. Mr. Canning said that should any "faults" occur in the laying operation, they would, by improved machinery, be able to repair them at a minute's notice. Captain Anderson (who was loudly cheered) expressed his fullest confidence as to the success of the future operations. Mr. Varley was equally confident.

Gleanings.

The title of Mr. Alfred Tennyson's new poem will be "The Death of Lucretius."

Parisian ladies are beginning to wear boots of which the heels are in gold and silver!—*Court Journal*.

A lady of Massachusetts is giving lectures and instruction to a large class of young ladies in the art of making and baking bread.

The death of Mr. Wilderspin, whose name was connected with the early history of infant schools, is announced in the *Times*.

A woman in Pennsylvania has petitioned for a

divorce "because she and her husband do not agree on politics."

A NEW JULIET.—A great-granddaughter of the celebrated Mrs. Siddons made a most successful debut on the Edinburgh stage last week as Juliet.

The Liverpool Town Council have confirmed the recommendation of the Improvement Committee for the purchase of land for a public park, at a cost of 250,000*l.*

The *New York Herald* reports the death of "the oldest man in the world," Joseph Crele, "at the age of 141 years!"

Every leading author in America, and ten prominent publishing firms, have signed the petition to Congress for an international copyright with Great Britain.

After an interval of two or three years Mr. Charles Dickens is again going to give a series of readings. These, thirty in number, will be given in London, the provinces, and in Scotland.

The homoeopathic system of medicine has some warm and liberal adherents in Birmingham. Mr. E. L. Chance and Mr. Josiah Mason have each agreed to give 1,000*l.* towards the erection of a homoeopathic hospital for that town.

A MUTILATED TELEGRAM.—Recently the following telegram was despatched from Liverpool to Bombay:—"From . . . to . . . Buy 1,000 bales, quality, limit, and terms as before. Telegraph purchase and name of ship." In its transmission the name of the firm was entirely altered, and the telegram, when delivered, read as follows:—"Buy 1,000 bales; quality and nobility as before. Telegraph purchase iron ship."

COINCIDENCES.—Some ingenious individual has been amusing himself by instituting a comparison between Louis Philippe and Louis Napoleon, in the matter of certain dates. In the case of the former we have, date of birth, 1773; birth of queen, 1782; marriage, 1809. It will be seen that the sum of the figures of each of these dates is 18, which added to 1830, the year of his ascension, produce 1848, in which year he abdicated. The dates of the three similar events in the history of Louis Napoleon, 1808, 1826, and 1853, also produce totals corresponding with each other, viz., 17, which added to 1852, the year of his ascension, gives 1869, as the time when, if the parallel is to be completed, we may look for the political extinction of L. N.

AN EPITAPH.—A friend of mine, a surgeon in General Sherman's army, copied the following inscription from a tombstone in a graveyard at Cheraw, South Carolina, while on the march through that State:—

My name—my country—
What are they to thee?
What, whether high or low,
My pedigree?
Perhaps I far surpassed
All other men:
Perhaps I fell below them all!
What then?
Suffice it, stranger,
Thou see'st a tomb!
Thou know'st its use;
It hides—no matter whom.

—"Editor's Drawer," in *Harper's New Monthly Magazine*.

ANECDOTES OF THE LATE DR. MACDONALD.—The *Aberdeen Journal* relates the following anecdotes of the late famous Rev. Dr. Macdonald, of Ferrintosh:—Dr. Macdonald was crossing at Kessock on one of his frequent journeys. The day was very stormy, and there was difficulty in getting the boat across. An old woman, one of the passengers, quoted the saying that where there were black coats there was always bad weather, and asked the Doctor if he could give any reason for it. He answered, with his usual quickness, that ministers were at war with Satan, and that he supposed he, as the prince of the power of the air, was at the bottom of the matter. Coming back some time after, the day was fine. The old woman was there again, and this time quietly remarked, rather to the discomfiture of the Doctor—"I see you have made your peace with the prince of the power of the air." The following anecdote, which we have heard on good authority, shows Dr. Macdonald's love of music:—Once, in the course of a tour in Skye, he fell in with an old piper whom he made play his favourite tunes. When done, the piper said, "I have a question to ask of you, Dr. Macdonald." "Well, what is it?" "Some ministers say that we pipers are no better than the devil's servants; now, you have kept me playing here for a long time, and I am sure if you thought there was harm in it you wouldn't have done it. What, then, should I answer to any one after this who says I am the devil's servant, and going to hell?" "Tell them," said the Doctor, "that the Bible says that there will be music in heaven; but that it says nothing of music in hell."

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, March 14.

ISSUE DEPARTMENT.

Notes issued ..	428,427,860	Government Debt	£11,015,100
		Other Securities ..	3,984,800
		Gold Coin & Bullion	13,427,860
	428,427,860		428,427,860

BANKING DEPARTMENT.

Proprietors' Capital	£14,558,000	Government Securities	£9,915,483
Reserve	8,808,527	Other Securities ..	19,082,567
Public Deposits	6,804,819	Notes	7,904,785
Other Deposits	12,723,104	Gold & Silver Coin	899,758
Seven Day and other			
Bills	383,152		
	1,487,772,602		487,772,602

March 15, 1866.

W. MILLER, Chief Cashier.

Literature.

A NEW INTERPRETATION OF
"SOLOMON'S SONG."

It not unfrequently happens that a very small work by a very able writer claims at our hands more prominent and extended notice than books more pretentious and voluminous. We have not for some time felt such a demand to be more resistlessly made than by a new interpretation of the "Song of Songs" extending to no more than some fifty pages. The anonymous author is already known by the remarkable work on "The Destiny of the Human Race," which we and others, dissenting from its conclusions, received with the respect due to the carefully-matured product of independent and thorough investigation, conducted with the utmost candour and profound reverence for the Scriptures. This attempt to discover the veiled meaning of the Song, which learning and piety have so variously interpreted, was in the first instance printed for private circulation, but is now published at a very small cost, though in beautiful form; and, as a biblical study, having the truest originality and suggestiveness, challenges the opinion of cultivated and pious readers of the Old Testament. It is our own belief that, whatever may be the judgment of divines as to the legitimacy of the interpretation, the little book will be precious to those who make acquaintance with it, as one of the few that are ever welcome in retired hours, and as preparatives for the thoughtful exercises of devotion.

The author assumes the canonicity and inspiration of "the Most Beautiful of Songs"; and thinks it follows that "it has a meaning beyond that which lies on its surface." While adopting Dr. Ginsburg's excellent translation (with that scholarly expositor's kind consent), he is not satisfied to regard the Song as no more than "an example of virtue in a young woman" intended to commend the love recognised and sanctioned in the institution of marriage. At the same time he feels it to be very improbable that the book refers directly to Christ and the Church, as the orthodox interpreters have represented, as such interpretation involves that the Song had no intelligible lesson for the readers to whom it was given, and needed Gospel revelations to disclose its aim and end. Believing it to be primarily intended for the Jewish people, he infers that it must have a form of thought both adapted to them, and in harmony with the modes of representation to which their other Scriptures had accustomed their minds.

The hint for the interpretation is drawn chiefly from the Book of Proverbs. Solomon had there spoken of Wisdom, inviting the minds and hearts of men to come to her, that they might receive truth and spiritual happiness. In the Song a new personification is employed: and Wisdom is represented as the "Spouse" to whom the new-born soul, as a maiden, goes forth, as seeking the object of its desire and love. The book is thus "a symbolic and poetic representation of the thirst of the human soul after Divine Wisdom when first awakened to its value—the response of Wisdom to this sense of want—the mystical union of the two, and the blessedness therefrom arising." The Betrothed may be either the ideal personification of a Divine attribute, or a Divine Person; but, in either case, a relationship to the awakened soul is fitly represented under the imagery of love and marriage, as in the later prophetic writings. This view is unquestionably novel, and unsupported by learned authority: but it might justly have been claimed in its favour by the author, that, at least, it yields an interpretation in detail which is never either forced or wildly fanciful; and that the meanings reached by regarding the persons of the allegory as Wisdom and the Soul, are such as can be expressed uniformly in the language of other Scriptures of the Old Testament.

The author is not one of those arbitrary expositors who find "depths of meaning" in the plainest statements and most direct disclosures of revelation: but is distinguished by sobriety and strength of understanding as much as by delicate susceptibility and spiritual feeling. He expressly avows that "a justification for attaching a mystical meaning to the Song can be found only in its allegorical character," and that, "if it admitted, properly speaking, of any literal interpretation, we should have no right, in the absence of Scriptural authority, to seek for a mystical one." It is added, that "the fact that the song is as distinctly an allegory

"as the 'Pilgrim's Progress' of Bunyan alone warrants its being treated as such." In making a "Spiritual Application" of the allegory, suited to Christian knowledge and experience, the author has been guided by principles which are laid down soundly at the close of his exposition of the first eclogue, in the following remarks:—

"That this sacred allegory—if such it be—may in measure be fitly applied to express the peculiar relation which subsists between the Redeemer and the elect soul, will scarcely be disputed by those who admit that a mystical meaning of any kind properly belongs to it. The mere fact that in all ages the saints of God have, in such use of the Song, found solace under trial, and strength in the hour of weakness, is perhaps of itself an adequate reason for not hastily setting it aside as inapplicable to their circumstances.

"At the same time, it should never be forgotten, that in the adoption of the language of this poem as a vehicle for the expression of the most sacred emotions of the soul, great care is needed to avoid any lowering of the dignity of Scripture by a fanciful or too indiscriminate accommodation of its imagery. Further, any such application, to be at all justifiable, must be in strict harmony with the primitive intention of the inspired writer, so far as that intention can be ascertained.

"Supposing the interpretation which has been suggested to be a right one, and that the poem was originally intended to set forth the relation of the soul of man to the 'Wisdom' spoken of in the Proverbs, then the only legitimate application of it by a Christian must be to regard it as expressive of the peculiar relationship which subsists between his own soul and that Divine Redeemer who was foreshadowed under the designation of 'Wisdom.' . . . Whether, therefore, the 'Wisdom' spoken of by Solomon be the personification of a Divine attribute, or an ideal representation of the Logos, in either case the Lord Jesus is the only one to whom it can, with even a semblance of propriety, be applied."

There is frequently much beauty in the brief expositions; and much fulness of meaning in the explanatory clauses introduced into the text; and we shall best commend the volume by quotations representing these features. Taking the first eclogue of the Song, the allegory is—"a young person, apparently humble in station, but betrothed to one of high rank, comes to Jerusalem to seek her beloved one: as if doubting of the prudence of her undertaking, she expresses her anxiety to be well received: she boasts the excellency and beauty of him who has gained her heart; and deprecating any claim on account of her own charms, eagerly inquires where he is to be found." The mystical meaning thus far, then, is—"the new-born soul goes forth to seek after Wisdom; it has the sense of acceptance; yet is it in its own esteem unlovely": and here we take a short passage of the exposition.

"I am swarthy, O ye daughters of Jerusalem, as the tents of Kedar, yet comely as the pavilions of Solomon. Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of their vineyards; but mine own vineyard have I not kept.—In itself, and apart from its Lord, the soul has no charm. It is like coarse tents of the Kedareans, covered with the shaggy hair of the black goats. Yet is it the pavilion of a king. 'The King's daughter is all glorious within; her clothing is of wrought gold.' (Psa. xlv. 13.)"

"The appeal.—'Disdain me not, for the sun hath browned me,—is to the daughters of Jerusalem,—who may be supposed to represent the virgins, that stand round about the King. Disdain me not because persecution and trial, temptation and sorrow, have marred my countenance. My mother's children (an untoward generation) have been severe upon me. They have abused me to servile ends (Isa. lxi. 5); they have kept me dressing their vineyards—'the vine of Sodom'—but my own vineyard, the vine of God's own planting, have I not kept."

In the fourth eclogue, a passage that is well explained from the author's point of view, may be introduced by the remark that "the soul, blest in God, cannot be selfish in its joy; it must care for the ignorant, the feeble, and the unprotected; rejoicing in its own security, and conscious of favour, its affections are drawn towards the weak, and its help offered to the helpless."

"The Bride intercedes for others. 'We have a little sister [or young relation] who is as yet immature; what shall we do for our sister when she becomes marriageable, and in spoken for,—when she, like me, needs a guide and a defence? If she be like a wall,—firm and faithful, impregnable to the seductions of the evil one,—we will build upon her a silver turret [give her the silver horn over which the veil is thrown, and by the position of which ranks and conditions are distinguished]; but if she be like a door,—open to temptation and sin,—we will enclose her with boards of cedar—protect her until she is able to protect herself. I am like a wall,—firm and faithful, and my bosom is a tower for the strength of its affection; then I saw in his eyes [the eyes of Wisdom] as one that findeth favour.'"

We must now admit that we are not yet able to persuade ourselves to adopt the author's view of the original intention of this beautiful but singular composition. We will allow it not only a plausibility that almost fascinates one, and not only a capability of extracting natural meanings from passages which have suffered violence in every other interpretation known to us, but will add, without reserve, that it at least suggests a very legitimate use of the Song, and gives it a heightened poetical complexion that is some

evidence in its favour. May it not, however, be objected, in the author's own words, equally as much to this interpretation as to that which understands it of Christ and the Church; that, supposing it to be true, the book—at least so far as evidence of the Jewish appreciation of its purport is known to us—has ever been to those, for whom it was primarily intended, "a sealed allegory"—a supposition which, in the other case, the author has pronounced to be "surely a very improbable one."

MR. MERIVALE'S "CONVERSION OF
"THE NORTHERN NATIONS."

The admirable and richly suggestive lectures on the Conversion of the Roman Empire, which Mr. Merivale formerly delivered and published, are now appropriately and most happily followed by lectures in which he carries forward his great subject in two respects: first, treating of "the progress of thought and opinion among the Christians themselves, which led to that development of Nicene theology to which he had pointed as the goal of Pagan conversion"; and secondly, indicating, though in but a sketch of the broader features of the history of the Northern Nations, "the thread of moral and religious feeling which runs through the groveling superstitions and intellectual darkness" even of these barbarians, whereby preparation was made for the development among them of religious life under the revelation of Jesus Christ.

Three lectures are devoted to the former part of the subject. In the first, the subject discussed is "The Philosophical View of Christ's Revelation," as represented in Justin Martyr, and Clement of Alexandria. Maintaining, in the outset, that the triumph of Christianity over the prejudices of the philosophers was more rapid and more striking than has generally been supposed; and that it was by an interval of ease and presumed security, after the first fierceness of hatred and persecution relaxed, that the converted philosophers were brought to the light in the character of "apologists," desirous of conciliating opinions, and of harmonising the truths and convictions prevailing in the cultivated world around them with the doctrines of the Personal Incarnate Word, and the Resurrection and Judgment to come. Justin exhibits the "breadth and liberality of feeling" with which was then urged the attractive and interesting view of "a common inheritance" of truth; but is also himself the proof that such view "will not admit of being pushed to extremity," but becomes palpably weak and dangerous in "the feebleness and indecision of the teacher himself when he proceeds to follow it into particular details." Another school was needed to proclaim by another method the universality of the Gospel. That school arose, and its representative is Clement of Alexandria, who addressed himself to the reaction of Paganism—bating and mocking Paganism, but loving and pitying the Pagans,—having no great reverence for teachers of the Porch or the Academy, but thoughtfully looking with consideration and indulgence on the common errors of human nature. And as Justin sought to make the philosophers his fellow labourers, by showing that they too had, and had themselves preached, the Word; so Clement "consoles and cheers the multitude, by proving that, with all their errors and shortcomings, God has never quite forsaken them . . . but has been ever training them for the work given them to do." A "large and generous teaching" is that of these schools; but "it is not all true, nor is it all the truth, and its obliquities and defects became from day to day apparent."

In a similar manner, the second lecture, on "The Practical View of Christ's Revelation," discriminates the personal characteristics and influence as teachers of Tertullian and Origen,—the one appealing directly to the conscience as naturally Christian, and as a spontaneous witness to the truth of Christ; and the other making the first direct assertion of the historic truth of the Christian records, and preparing for higher definiteness and firmness in the defence of Christianity as a historical revelation. In the third lecture, it is shown how, having gained the sure ground of the Personality of the Lord Jesus, there came to be built thereon "dogmatic inferences"—the formal establishment of a "Christian theology, and technical statement of the nature of God and the relation of man to Him." The representatives of this movement are Athanasius and Augustine; and it is, at the same time, shown that their teaching,

* *The Song of Songs: an Allegory and its Interpretation.* By the Author of "The Destiny of the Human Race." London: S. W. Partridge.

* *The Conversion of the Northern Nations. The Boyle Lectures for the Year 1865.* By CHARLES MERIVALE, D.D., Chaplain to the Speaker of the House of Commons. Longmans, Green, and Co.

with that also of Ambrose and Basil, Gregory and Jerome, could not have been promulgated had not Origen gone before, and brought prominently forward the divine authority of the written word. Henceforth the Church placed the religion of Christ definitively on the basis of a revealed Theology. The lines followed by the two great doctors with whom the lecture is chiefly occupied are thus marked:—"Athanasius fixed an unremitted glance on the revelations we have received of the nature of God and of Christ: Augustine, one generation later, could allow himself to dwell more emphatically on the nature of man in relation to God, and on the divine method, revealed in Scripture, of his spiritual renovation and completion." It is of course recognised that Augustine runs over the whole ground of theology: but his special work is dwelt on with much impartiality and care, although not without the expression of an opinion that the Church too hastily accorded a triumph to his "doctrinal exaggerations," for which she has had to pay heavy penalties in "the reaction from Christian dogma." In Athanasius and Augustine, however, we have "two of the greatest champions of Christian theology in the contest with heathen naturalism": and, on the other hand, Arius and Pelagius were "the best allies of Paganism in the hour of her defeat and humiliation," and in the hour of her intrigues to recover herself,—the one "played into the hands of the mythologists," the other "flattered and confirmed the philosophers."

Thus far we have only been approaching the proper subject of Mr. Merivale's volume. "The relapse of Christian belief and practice" is the link between the topics of the earlier lectures and the exhibition of the gradual preparation of the Northern nations for the reception of Christianity. We could wish that these lectures were more than three: for the outlines of the subject thus sketched are most significant, but the development somewhat disappointing. The historical materials for fuller study are not very accessible, and have not been altogether intelligently used. Mr. Merivale might well do something more for the subject; something which might be of the nature of introduction to these interesting applications of the facts of dim history and of the contents of rude traditions and unshaped spiritual beliefs. The points of analogy between the mythology of the North and the Christian Scriptures are indicated all too briefly, though as fully as the plan of such a lecture admits: and the point is made out, that the Northern peoples were specially prepared for Christianity by "their natural docility and moral tendencies, and by their aptness to assimilate the lessons of material and spiritual culture." The points selected for more particular treatment in the two concluding lectures are "The Northern Sense of Personal Relation to God," and "The Northern Sense of Male and Female Equality." The former rests on the general Gothic "principle of subordination." The true spirit of freedom and the instinct of individuality were wonderfully united, in the men of the north, with ready subjection to law, and with obedience to leaders. The German, "as a vassal, held of his suzerain; his obligation, his fealty was personal; not owed to the State, but to the Chief of the State; not to the Law, but to the Judge; not to the Word, but to the Speaker of the Word." Christianity, therefore, when announced to the men of the Northern nations, "interpreted to them their own instinct, hallowed their own principle, established and perfected their own law."

We are not sure that Mr. Merivale does not overstate the amount of preparative influence exerted by the sense of equality between the sexes. He asks a question so large as this—"What pledge and security can we find in the character of these same latest converts for retaining permanently the impression they have thus through grace received?"—and he answers it by naming the Northern esteem for the honour and purity of woman, which he regards as much more a religious instinct than a mere romantic sentiment. We are deeply interested, and accept much of the view; but not to the extent assigned. It cannot, however, be regretted that the Lecturer has thus found occasion for the development somewhat more firmly and fully than is usual, of the facts and truths relating to woman's part in the Divine economy and in the Christian society: for it gives occasion to one of the most genuinely eloquent passages in all the book.

The student will value very highly the "Notes and Illustrations" appended to this volume, by which the further pursuit of the subject may be assisted. We do not presume to patronise with praises a writer like Mr. Merivale. We receive his work with much gratitude; and with warm admiration for its perfect intellectual command, its pure eloquence, and its luminous transfer of condensed thought.

M. DORÉ'S ILLUSTRATIONS OF THE BIBLE.*

At their works in Belle Sauvage-yard, Messrs. Cassell, Petter, and Galpin have been exhibiting a series of engravings of those marvellous illustrations of the Bible by M. Doré, which are admired by all observers, whether connoisseurs in art, or the untaught lovers of whatever is beautiful, and whose praise is now in all countries of Europe. Of this glorious gallery of engravings a few specimens are now before us. Of these we can truly say they are in the highest degree beautiful and expressive. A marvellously gifted man must Gustave Doré be. His weird and ghastly yet most effective illustrations of "The Wandering Jew," which fascinate while they thrill the gazer with horror, stamped him as a genius, a new seer, a wonderful artist. From that time his pencil has never rested, nor have his powers of invention flagged. One series of illustrations after another has issued from his studio; all attesting his great versatility and fervour and truthfulness, and each succeeding one seeming to surpass all that had gone before. His chief work now appears, and we should think, can never be surpassed by him.

In illustrating the Bible he has evidently put forth all his strength; for these designs, unlike many others of his, where his imagination could revel and riot at its own sweet will, demand a large knowledge of ancient scenery and customs, architecture and dress, and types of human kind, in many countries, a deep insight into character, and that, too, of many of the greatest and most revered of our race; but, above all, a faithful and intelligent interpretation of the sacred text. Though compelled to restrain the soarings of his inventive genius by these trappings of truth and fact, his powers do not seem to have suffered, but rather to have caught a new inspiration. This unequalled series of illustrations, which will appear in the English publication in 230 large-page engravings, has cost the artist four years of labour—a short time, indeed, for so vast a work!

It is, perhaps, needless to speak particularly of any of these pictures, as most of our readers will be sure to see, at least, some specimen part of this Bible at their book-seller's. We will, however, refer briefly to a few we have seen. The "Return of the Ark to Beth-Shemesh" is exquisitely conceived and finely rendered. The setting sun, which is just about to sink behind the hills on whose ridge the ark appears, with its oxen and cherubim dimly outlined, floods the evening clouds with glory, and sheds a misty splendour on the cornfield where the reapers are suddenly startled at their work, "when they lifted up their eyes and saw the ark, and rejoiced to see it." In the valley between the ridge and the cornfield a number of camels and travellers are faintly seen in the gloom of the fast-coming night. The sunlight on the sky and on the tall standing corn and the reapers, contrasting with the evening mirk through which its rays struggle, give a peculiar character of chastened splendour to the picture. The "Judgment of Solomon" we have compared with the same subject by Poussin, and in every particular we prefer the treatment by M. Doré. In the one, we have the quarrel of two hags about a child; in the other, all things are befitting time and place and the royal presence. In the one, the two mothers appear not unlike the witches on the blasted heath at Forres; in the other, they are two beautiful young girls, one standing rigid in shadow, hard, jealous, yet touched with remorse as she looks fixedly on the anguish-stricken mother who, in the abandonment of love and horror, has thrown herself at the feet of the executioner and put her hand on the sword bared to kill the child held aloft in his other hand. He, arrested by the voice of the King, has turned to him for his commands. Solomon, of regal port and severest majesty—every inch a king—in gorgeous, flaming robes, has risen from the seat of judgment to give the final award. In Poussin's Solomon there is no awe of sovereignty, and all the accessories of his picture are mean compared with those of M. Doré's. It has been said that, in his treatment of New Testament subjects, M. Doré somewhat droops his bold wing, or, at least, is not equal to himself as measured by his powerful handling of subjects from the Old Testament. There is some truth in this remark, and, we might say, it must necessarily be that his flight would be freer where he comes not so near the "insufferable glory." Supposing it to be so, it does not detract from M. Doré's fame, for all other painters, even those of highest name, have shown a faltering as if they felt abashed when they attempted scenes where the God-man was present. Or if this instinctive shrinking in the act of portraying the form of the Son of God does not show itself, there is manifest an unholy familiarity and an irreverent treatment of Jesus that shocks and revolts. It is no matter for wonder, therefore, if M. Doré should falter where all others have done. Certainly his forte is in the delineating of the wider, wilder scenes, and the more romantic incidents offered in the olden record. But still, where he has had a more limited range, with more of solemn and awful environment, he has shown himself possessed of a soul touched to finest issues, and capable of appreciating the special significance of the varied incidents in our Lord's life.

M. Doré does not perfectly satisfy us when he aims to present the face and figure of Christ, nor, we may add, does any painter, ancient or modern, and doubtless every person could confess to the same dissatisfaction. It may be that the Divine nature enters so largely into

our ideal of Him that no portraiture of Him by any mortal hand can realise it. Raphael, in the "Miraculous Draught of Fishes," represents Christ as an old Rabbi with a very peculiar aureole about his head. In his "Ecce Homo," Rubens represents Him too painfully as the man of sorrows. In the "Christ Stilling the Storm" of Louthembourg, He appears as an old man, frightened, and uncertain whether the storm will be hushed or not. Rembrandt's "Raising of Jairus' Daughter" presents the Great Physician too much like an old village doctor. Vandyke's "Christ Crowned with Thorns" shows us a weary and worn-out sufferer, yet uncomplaining. The "Christs" of Murillo are all very weak and unworthy. Those which approach the nearest to our conception of Him are Giordano's in "Christ Tempted"; Paul de la Roche's; and Ary Scheffer's "Christus Consolator," and "Christus Remunerator." The face of our Lord in M. Doré's "Betrayal of Jesus," expresses indignation as the false Judas face of the betrayer approaches close to His to give the shameful kiss, and yet an indignation tempered with deep pity; as when we read of Him, on another occasion, displaying anger, "being grieved with the hardness of their hearts." The whole picture is a noble conception, and, we think, is far superior to the same subject as treated by Louthembourg. But we have said enough of these admirable works of art, as we are sure our readers will see them for themselves, and, we hope, a large number of them will enrich their homes with a complete copy of this magnificent edition of the Bible, which is in every respect a most superb work.

We will take this opportunity of saying a word about Messrs. Cassell's edition of "Don Quixote," with its 400 illustrations by M. Doré. Never, surely, was the world-renowned Knight of La Mancha, most illustrious though he be, ever so illustrated before! The gaunt, grim, lank Don, of rueful visage, but of lofty soul, who is ever pricking forth—

"With his lance in rest,
To do doughty deeds at his lady's behest,"
though presented in all imaginable attitudes of doing or suffering, never grows "stale, flat, and unprofitable" under M. Doré's hands any more than under those of Cervantes himself. The faithful Sancho, too, rotund and squat, in all his predicaments never ceases to excite our merriment. We can promise to all who have not made themselves familiar with the features, as shown in this edition, of the above noble pair, and of the scarcely less noble pair—Rosinante and the donkey—and of the never-to-be-forgotten peerless lady, Dulcinea del Toboso, that they will find these illustrations to be as provocative of fun and laughter as the veritable history itself.

BRIEF NOTICES.

The Student's Scripture History: Old Testament History, from the Creation to the Return of the Jews from Captivity. Edited by WILLIAM SMITH, LL.D. (John Murray.) Dr. Smith most justly remarks in his preface, that "it is surprising that a subject of such universal interest and importance (as Old Testament history) should have no manual which can, for a moment, be compared in fulness, accuracy, and scholar-like treatment, with the 'Histories of Greece and Rome in general use in our best schools.' The recent work of Mr. Maclear must here be recognised as the first attempt to supply the want; and a very valuable school manual it is. There was, however, still needed a work like the present, which should contain in brief the whole fruit of the later Biblical investigations, and which might with propriety appropriate all that has been done for its historical and geographical problems by such writers as have been employed on the editor's Bible Dictionary. It has been thoroughly studied, and executed in a worthy literary manner and not as a mere compilation. The historical narrative is closely condensed, yet is flowing and clear. The spirit of the interpretations of facts and words that are necessarily introduced with some frequency, is reverent to the Scripture text, and decidedly conservative. At the same time, it is quite apparent that the results of the best scholarship, freely appropriated, are regarded as the supports of the well-sanctioned views here generally taken, and as in no way tending to weaken or endanger them. The Notes and Illustrations of the history are taken from the Dictionary of the Bible; as are also the valuable appendices, containing introductions to the several Old Testament books, and a vast amount of matter on the geography of Palestine and neighbouring countries, and on the political and ecclesiastical antiquities of the Jews. A young student of the Old Testament can hardly desire or require more information than he finds here concentrated; and such as prepare the subject for college or university examinations, have now a manual incomparably superior to anything they have previously made use of.

The Student's Blackstone: Commentaries on the Laws of England. In Four Books. By Sir WILLIAM BLACKSTONE, Knt. Abridged and adapted to the present state of the law. By R. M. Kerr, LL.D., Barrister-at-law. (John Murray.) The preface tells us that the "Student's Blackstone," as hitherto published, comprised the matter occurring in only the first volume of the original work, with a few passages from the third and fourth volumes: its subject being thus restricted to the British Constitution and the Rights of Persons. In the present work, there is given an abridgment of the

* The Holy Bible. With Illustrations by Gustave Doré. (London and New York: Cassell, Petter, and Galpin.)

whole of the commentaries of Blackstone: the new topics being the Rights of Things, Private Injuries, and Public Wrongs. In fact, it contains an outline—and of course is often the merest outline possible—of the entire law of England! All the changes made by the legislation of the last century have been brought into view, and the text of Blackstone modified accordingly. That it will be thoroughly appreciated by students there can be no question: the earlier part of the work of those who seek degrees in law may be greatly assisted by its aid; and the culture of a gentleman, or the practical acquirements of a good and serviceable citizen, can hardly be said to be complete without mastering the greater part of the matter Dr. Kerr has so successfully abridged and valuably perfected.

Man and the Gospel. By THOMAS GUTHRIE, D.D. (Alexander Strahan.) What is to be said of a new volume by Dr. Guthrie?—save, that it has all the characters of the author's peculiar eloquence, and all the warmth and tenderness of his large and earnest soul. The thoughts are not new; but the setting of them is very striking. The religious truths are those that have ever beamed down with changeless glory on the devout soul; but their reflection from the mirror of the author's mind is full of new and pleasing effects. The images are severally exquisite; but they crowd too thickly and too fast upon us. The purpose of the eloquent speaker may be desoried; but it is too distracted to fulfil itself. Most delightful and often very quickening, if taken in readings of a few minutes at a time, the book is yet, like most others from the author's pen, likely to make but a confused impression as a whole, relative to the great subject, "Man and the Gospel," comprising such details as "the law of God," "faith and works," "charity," "purity," "doing good" and "being good," and many others, as the topics of its several discourses. The sermons on "Early Piety" are perhaps more suited to those whose loving care is bestowed on the young, than to the young themselves. From every sermon we have drawn spiritual pleasure, and have received profitable suggestion. Dr. Guthrie has great power over the heart, chiefly through the imagination and the domestic affections, but not inconsiderably through the sentiment of benevolence and the sense of duty: and we think this book is one of the most interesting and useful exercises of his peculiar power.

Christ the Light of the World. By C. J. VAUGHAN, D.D., Vicar of Doncaster. (Alexander Strahan.) This volume reprints the twelve admirable discourses contributed by Dr. C. J. Vaughan to last year's *Good Words*. The volume contrasts markedly and strangely with that of Dr. Guthrie, as we take up the one after the other. This requires a purer interest in the themes, a livelier understanding, a more definite purpose to obtain religious truth. Here all is instruction, calm and sound; resting on deep knowledge of Scripture, and sustained by rich culture. But surely everyone knows the author's singular powers as a popular instructor, how precious his matter of thought, and how simple and chaste his style. No living writer ever makes us more fully feel the wonderful power of words selected with pure taste and employed simply to convey meaning, unpolluted by any touch of tricky rhetoric, and having no trace of artifice or effort. This book has a certain completeness, as a representation of the whole manifestation of God in Christ, as the Light of the World.

The Path on Earth to the Gate of Heaven. By the Rev. FREDERICK ARNOLD, of Christ Church, Oxford. With Sixteen Illustrations. (F. Warne and Co.) The author tells us that much of this book represents his habitual pulpit teaching. Such pulpit exercises as these are perhaps equal to the average intelligence and cultivation of town congregations; and have the particular charm of varied and abundant illustration by means of biographical and historical fact and allusion. The author's design has been "to map out a chart of the Christian life, and to deal in succession with the leading principles of its great departments of Faith and Practice." He has also especially attempted "to meet some of the difficulties and perplexities of the present day." That the subjects are dealt with "simply and Scripturally" may be readily admitted: but it is, we fear, as certain that they are treated too superficially and discursively to give definite impression, or to be serviceable suggestively, to any thoughtful reader. The traces of large and varied acquaintance with literature of all kinds are manifest in every page; and many good things are said, and much religious feeling manifested, as to all the more distinct and important topics discoursed of. But it is quite as easy to suppose, and even more so, that the chapters have been written for the sake of using up the diversified materials of a commonplace book, as that they are the products of any original conception which the well-stored note-book has been made to help out and illustrate. A good deal of the original matter is of this sort:—"Of the love and beauty and creative energy which, with lavish hand, is outpoured on every side, the world becomes one vast cathedral, adown whose most ancient aisles evermore float anthems of praise to God, albeit undiscerned by him who sees with eyes that see not, and hears with ears that hear not. The splendour of rising and setting suns; the choral symphonies of winds and waves; the dry land which He has prepared in adamant durability; the quaternions of seasons; fountains and waving woods; sheaves of harvest; re-

joicing rivers and laughing landscapes; sunlight, moonlight, starlight; day and night,—all that God saw from the beginning to be very good, is instinct with meaning and bathed with beauty, viewed as His own wise and loving gift to the children of His love." This we take to be tawdry trash. Any truthful suggestion that may be supposed to be in it is entirely lost in the stupid noise of its symphonies and quaternions and alliterations, and especially of its floating anthems undiscerned by eyes that see not. When Mr. Arnold touches "difficulties and perplexities of the present day," it is in either an off-hand or a namby-pamby way; and both equally show that the said difficulties and perplexities have not been really felt or sympathised with. It is not at all the book that would have any chance in such Nonconformist reading circles as we happen personally to know; but it is possible that a certain surface elegance of manner that it has, may induce idle people of half-formed taste to read, where more intelligent and robust discussions of the same themes would only repel. We heartily wish it may find such readers; for, notwithstanding all its great faults, it is soundly right in its main views of religious questions, and is pure, generous, and devout in feeling. We have had sufficient experience of garbled quotations from our reviews to make us doubtful whether the latter half of the preceding sentence should be allowed to stand without modification; and we charge everybody to read it in immediate connection with its emphatic "notwithstanding." This is not a book which it would have occurred to us to adorn with pictures; but it ekes out its popular attractions with sixteen illustrations, from ancient and modern masters, by some of the best known wood-engravers of the day. Mr. Arnold—let us say in conclusion—gives not a few intimations of ability to do, or at one time to have done, vastly better things than the production of a book like this.

A Short History of English Literature. By THOMAS ARNOLD, B.A. In Two Volumes. Vol. I. (London: Thomas Murby.) This work, being intended chiefly for the use of those who know no language but their own, sketches very briefly the progress of literature during the Saxon and Anglo-Norman times, and thus secures space for greater fulness of treatment of those leading works which marked the several stages of our English literature, and of themselves formed epochs in our literary history. Mr. Arnold endeavours to hit the golden mean of bibliography, on the one hand, and the tracing out of the general progress of the national intellect, on the other; and aims to be simply the historian, not of ideas, but, especially, of the literary forms those ideas have assumed with our classic authors. He seems to us to have succeeded in his aim. The time from the birth of our literature to the reign of James I. is divided into four periods, in each of which the different classes of literary works are separately treated of. While the secondary writers and their works are briefly referred to, special prominence is given to our greatest authors, as Chaucer, Wycliffe, Spenser, Shakespeare, Bacon. Several extracts from the works of these and some others are given; and of the "Romeo and Juliet," "which for pure literary beauty stands perhaps unsupported among intellectual creations," a complete analysis of the plot is given, interspersed with extracts. This book, soon to be followed by a second volume, will afford a knowledge of our earlier literature sufficient for most purposes, and cannot but prove both useful and interesting to those who do not care to read larger works on the subject.

Sundays at Encombe; or Tales for Sunday Reading. By the Rev. H. C. ADAMS, M.A., late Fellow of Magdalen College, Oxford, Author of "Schoolboy Honour," &c. Illustrated. (London: F. Warne and Co.) To help parents in their efforts to make the hours of the Sunday, necessarily spent at home, pleasant and valuable to their children. Mr. Adams has written these eleven stories, founded on remarkable incidents mentioned in Scripture. Considerable freedom has been used in the amplification of the brief original records, but, generally, with so much judgment as to present the scenes and occurrences selected, truthfully as well as forcibly. They are calculated to excite curiosity in the young mind to know more of the wonderful book from whose stores these tales are drawn. Each tale is followed by conversation upon it, in which the Paterfamilias shows a determined clinging to the old paths, and is too often forgetful of the injunction, "Nec Deus intemit," &c.

The Complete English Spelling and Dictation Book, for Home and School Use: Containing in carefully graduated Spelling Lessons, a Systematic View of all the Difficulties and Irregularities of the English Language, with Copious Dictation, Transcription, and Reading Exercises. By WILLIAM DAVIS, B.A. (London: Longmans, and Depository of the British and Foreign School Society.) From the spelling of the shortest words to that of the longest and most puzzling, all orderly arranged; and, from the simplest sentences, made to include the words given for spelling, to literary extracts, in prose and verse, from our best writers; this useful little book leads the young scholar. The compiler, believing that dictation is valuable to test, not to teach, spelling, has given a series of exercises for dictation, founded on the spelling lessons, inclusive of those words which, from whatever peculiarity, are liable to be misspelt. By this careful direction of the attention to these uncertain words, it is hoped the labour of

both teacher and scholar will be minimized. This little book is likely to do good service. Great care has manifestly been taken in its compilation.

BOOKS RECEIVED.

Charnock's Works, Vol. V. (J. Nichol), Examination of Mr. J. S. Mill's Philosophy; A Son of the Soil, 2 Vols. (Macmillan and Co.). Pattison on Diseases Peculiar to Women (Turner and Co.) The Curse of the Claverings (Scottish Temperance League) The Story of a Life (A. W. Bennett). Mill and Carlyle (W. P. Nimmo). The Friends of Christ (J. Blackwood). Every-day Lessons; Wreck of the London; Sketches from my Note-book; Brands Plucked from the Burning, Second Edition (S. W. Partridge). The Birthday Scripture Text-book (Book Society). Discourses on Special Occasions; Jesus Christ: His Times, Life, and Work (Jackson, Walford, and Co.). Beyond the Church, 3 Vols. (Hurst and Blackett). The Science of Memory; The Death of Moses (Nisbet and Co.). Commentary on Exodus (T. and T. Clark). President Lincoln Self-Portrayed; Philobates (A. W. Bennett). Christ's World-School; Orange Blossoms (Hamilton and Co.). The House of Herod; Manual of Self-Devotion; The Prayer that Teaches to Pray (Ingis and Jack). The Happy Man; Everlasting Torments Unscriptural (W. Stock). Morning by Morning (Passmore and Alabaster). Happy Homes for Working Men (Cassell and Co.). A Commentary on the Revelation of St. John (Sealey and Co.). S. Chrysostom on the Priesthood (William and Morgan). Christ our Life (Morgan and Chase). Unconventional, Three Vols.; The White Favour, 3 Vols.; A Casual Acquaintance, 2 Vols.; Sunday Chimes; Turkey, by J. L. Farley (S. Low, Son, and Marston). A Brief Biographical Dictionary (Macmillan). A Precious Saviour (Nisbet). British Reptiles; British Molluscs; Alexander von Humboldt (R. Hardwicke).

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The closing prices for Consols yesterday were—for transfer, 86½ 87; for the account, 87½ 88.

The return of the Bank of England is favourable, the supply of bullion having been increased to 14,327,618*l.*, and the reserve of notes and coin to 8,804,513*l.* The minimum rate of discount has been reduced to 6 per cent.

The Share List of the Suburban Village and General Dwellings Company will close on Saturday next for London and Monday for the country.

The General Exchange Bank (Limited), has disposed of and assigned the whole of the Mortgage Securities of the late Estates Bank, amounting in value to upwards of 70,000*l.*, to the General Provident Assurance Company, of 370, Strand, London. The Bank by this transfer realises a large portion of capital which has been "locked up," while the General Provident secures a valuable investment for its increasing revenue.

Births, Marriages, and Deaths.

BIRTHS.

BASDEN.—March 10, at Denton, Norfolk, the wife of the Rev. F. S. Basden, of a son.
DICK.—March 17, at Oakley Villa, South Norwood, Mrs. Robert S. Dick, of a daughter.

MARRIAGES.

PERCIVAL-STOPES.—March 6, at the Congregational church, Lion-walk, Colchester, Mr. W. H. Percival, of North-hill, to Lizzie, youngest daughter of Mr. C. Stopes, East Gates.
ISAACS-WEBBER.—March 6, at the Independent chapel, Ilfracombe, by the Rev. G. Waterman, Mr. R. Isaacs, to Annie, daughter of Mr. C. Webber, builder, of that town.
GILES-REYNOLDS.—March 6, at the Chapel in the Fields, Norwich, by the Rev. Philip Colborne, George William Giles, jun., Great Yarmouth, to Ellen, daughter of Mr. E. Reynolds, Unthinks-road, Norwich.
BOWSON-CALVERT.—March 7, at St. John's Chapel, Bradford, by the Rev. J. P. Chown, the Rev. Henry Bowson, Baptist minister, of Masham, to Sarah, daughter of Mr. James Calvert, of Apperley Bridge.
CROSS-PEASGOOD.—March 8, at the Congregational church, Stamford, by the Rev. B. O. Beadall, Mr. Norman Cross, of Preston, Lancashire, to Annie Longmore, elder daughter of the late Mr. Francis Peasgood.
HORN-TOLLER.—March 8, at the Independent chapel, Kettering, by the Rev. T. Toller, Samuel Horn, Esq., son of the late Samuel Horn, Esq., of Cliff Villa, Tisbury, to Fanny Brewin, eldest daughter of William Toller, Esq., of Kettering.
JARVIS-BALKWILL.—March 12, at Bishopgate Chapel, London, by the Rev. T. Peters, of Watford, Mr. Edward Jarvis, of Kingsbridge, to Elizabeth Hancock, eldest daughter of the late Mr. Richard Balkwill, of Yarde, Marlborough.
GRIFFITHS-FELLOWS.—March 13, at the Congregational chapel, Great Yarmouth, by the Rev. H. Griffiths (brother of the bridegroom), assisted by the Rev. William Tritton, the Rev. William Griffiths, M.A., of Great Yarmouth, to Augusta Manning, daughter of Henry Fellows, Esq., of the same place.
JACKSON-GAMBLE.—March 14, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Mr. James Jackson, Leeds, to Mrs. Elizabeth Gamble, of Lower Wortley.
SWINSCOW-SPRAGUE.—March 14, at Holloway, by the Rev. Mark Wilks, William, eldest son of William Swinscow, Esq., of Streatham, to Agnes Octavia, youngest daughter of Thomas Sprague, Esq., of Camden-road, Holloway.
TIDMARSH-HARTLAND.—March 14, at the Congregational church, Holloway, by the Rev. Edwin J. Hartland, brother of the bride, Mr. William Tidmarsh, of Albert road, Highgate, to Harriet, elder daughter of Mr. Joseph Hartland, of Lorraine-road, Holloway.
BROWN-JAMESON.—March 14, at the Independent chapel, Steeple Bumpstead, Essex, by the father of the bride, assisted by the Rev. T. B. Sainsbury, B.A., Mr. Charles Brown, of Tunbridge-wells, to Elizabeth Ann, eldest daughter of the Rev. H. D. Jameson.
LENIGAN-ASQUITH.—March 14, in the Baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. W. E. Archer, Mr. William Annaley Lenigan, of Skipton, to Miss Esther Asquith, of Sutton Mill.
SMITH-SAVORY.—March 15, at the Congregational chapel, Chapel Field, Norwich, by the Rev. Philip Colborne, Mr. Charles Smith, of Newmarket-road, to Matilda Rebecca Utting Savory, niece of J. Utting, Esq., of Stanninghall.
SALT-CROSSLEY.—March 15, at Square-road Congrega-

tion church, Halifax, by the Rev. William Roberts and the Rev. Samuel Martin. Titus Salt, Jun., Esq., of Baildon Lodge, near Leeds, to Catherine, eldest daughter of Joseph Croxley, Esq., of Broomfield, Halifax.

WHITEHEAD-AIRTON.—March 15, at Zion Chapel, Northallerton, by the Rev. R. Crookhall, Mr. William Whitehead, of Monk-Fryston, to Mary, youngest daughter of Mr. James Airtton, of Northallerton.

PICTON-WILLIAMS.—March 20, at the Clapham Congregational Church, by the Rev. W. Roberts, B.A., the Rev. J. Allanson Picton, M.A., of Gallowtree-gate Chapel, Leicester, to Jessie Carr, youngest daughter of T. S. Williams, Esq., of Balham, late of Hamburg. No cards.

DEATHS.

BRUCE.—March 15, at Heatherwick, Aberdeenshire, Robert Bruce, farmer, aged seventy-eight years. As one of the founders, and for many years a deacon, of the Congregational Church, Inverary, he was highly esteemed by all who knew him.

PRATT.—March 19, at 61, Long-lane, Smithfield, Mr. W. A. Pratt, eldest son of the Rev. W. O. Pratt, of Keynasham, near Bristol, aged twenty-four.

HOLLOWAY'S OINTMENT AND PILLS.—The Joys of Home—How often does it happen that happiness is driven from our hearths by illness. Sickness and sorrow are constant companions, though in most cases their tenure is short when Holloway's Remedies are used to dispossess them. These medicines can be confidently recommended to all invalids as the most easy, safe, and certain means of preserving all that is good and driving out all that is corrupt, externally and internally. They are universally applicable to both sexes, in every disease. Holloway's medicaments do not deteriorate by being kept nor are their properties changed by climate. They can be purchased everywhere, and the price at which they are sold is moderate.

Markets.

CORN EXCHANGE, LONDON, Monday, March 19.

There was a limited supply of English wheat to this morning's market, for which factors asked the prices of last Monday. This, however, failed to attract buyers, and is to be per q. reduction would have to be submitted to before leading to business. Foreign wheat remains about the same, with very few transactions reported. Barley of all descriptions firm, and fully as dear. Beans and peas without change. The arrivals of oats since this day week have been moderate, and the trade to-day has ruled steady, at about the quotations of last Monday.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Best, and Kent	48 51	48 51	Grey	34 36	34 36
Red, old	38 45	38 45	Maple	35 38	35 38
Disto new	50 56	50 56	White	37 40	37 40
White, old	40 51	40 51	Boilers	38 40	38 40
new	43 48	43 48	Foreign, white	34 40	34 40
Foreign red	43 48	43 48	RYE	36 38	36 38
white	48 58	48 58			
BARLEY—			OATS—		
English malting	31 35	31 35	English feed	30 35	30 35
Chevalier	36 38	36 38	potatoes	35 38	35 38
Distilling	37 31	37 31	Scotch feed	35 38	35 38
Foreign	30 37	30 37	potatoes	35 38	35 38
MALT—			Irish black	19 34	19 34
Pale	54 67	54 67	white	30 35	30 35
Chevalier	64 68	64 68	Foreign feed	31 35	31 35
Brown	48 53	48 53			
BEANS—			FLOUR—		
Ticks	38 40	38 40	Town made	43 46	43 46
Harrow	40 43	40 43	Country Marks	34 37	34 37
Small	42 47	42 47	Norfolk & Suffolk	32 34	32 34
Egyptian	35 40	35 40			

BREAD.—LONDON, Monday, March 19. — The prices of wheaten bread in the metropolis are from 7½d. to 8d.; household ditto, 8½d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, March 19.—The total imports of foreign stock into London last week amounted to 15,519 head. In the corresponding week in 1865 we received 7,189; in 1863, 5,449; in 1862, 2,768; in 1861, 2,106; in 1860, 2,851; and in 1859, 3,065 head. There was a very large supply of foreign stock on offer in to-day's market, in improved condition. Sales progressed slowly, at bare Thursday's quotations. The show of English beasts was confined to 350 Scots and Crosses from Norfolk. Of Scotch breeds there were on offer 387 head, viz. 230 from Aberdeen and 57 from Dundee; and of Irish 400. We have to report a dull sale for all kinds of beasts, at a decline in the quotations compared with Monday last of 3d. per 8lbs. The best Scots sold at 5s., in some instances 5s. 9d. per 8lbs. The quality of the beasts from Norfolk and Scotland was very prime. There was a large supply of English sheep in the pens, in excellent condition. For all breeds the demand was in a sluggish state, at 1d. per 8lbs less money compared with this day's market. Prime Downs and half-breds in the wool sold at 6s. 2d. to 6s. 6d., out of the wool 5s. 2d. per 8lbs. Lambs—the show of which was moderate—moved off slowly, at from 6s. 8d. to 7s. 8d. per 8lbs. Calves were very dull, at from 4s. 8d. to 5s. 6d. per 8lbs. There were no English calves in the market. Prime small pigs were in fair request, at full quotations. In large hogs very little was doing, on former terms.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.
Inf. coarse beasts	3	10	4	4	Prime Southdown	6	2	0
Second quality	4	4	6		Lambs	4	8	5
Prime large oxen	4	8	4	10	Lge. coarse calves	4	8	5
Prime Scots	5	0	5	2	Prime small	5	2	5
Coarse inf. sheep	3	10	4	6	Large hogs	4	0	4
Second quality	4	8	5	4	Meatm. porkers	4	8	5
Pr. coarse woolled	5	6	6	0				

Quarter-old store pigs, 30s. to 33s. each.

NEWGATE AND LEADENHALL, Monday, March 19.

Immense supplies of beef and mutton slaughtered in Scotland and various parts of England were on sale here to-day. Prime qualities were in fair request, at steady currencies; but inferior kinds were very dull, and rather cheaper. Veal and pork were heavy at our quotations.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef .	2	10 to 3	2	Small pork .	4 8 5 0
Shoulder ditto	3	4	3 10	Inf. mutton	5 0 4 0
Prime large do	4	0	4 2	Middling ditto	4 2 4 8
Do, small do .	4	4	4 6	Prime ditto	4 10 5 0
Large pork .	3	8	4 6	Veal	4 8 5 0

COVENT GARDEN MARKET.—LONDON, Saturday, March 17.

The coarser kinds of vegetables are not quite so plentiful this week as they were last, and prices of them have in consequence advanced. Household grapes are still scarce. Forced strawberries are equal to the demand for them. Dessert pears comprise *Beurre d'Anjou*, *Beurre de Namur*, and *Beurre de Caen*, the latter being chiefly French. Apples are counted to Nonpareil, Fearn's Pippin, and Blenheim Orange. Of pineapples of home growth there is a fair supply, and some good samples

have also again been imported from St. Michael's. Prices of forced vegetables, such as asparagus, French beans, and frame potatoes, have not altered since our last report. Green peas from France continue to make their appearance. Flowers chiefly consist of daisies, orchids, heaths, Chinese primulas, camellias, forced bulbs, and roses.

PROVISIONS, Monday, March 19.—The arrivals last week from Ireland were 553 firkins butter and 3,129 bales bacon, and from foreign ports 13,442 casks, &c., butter, and 1,818 bales and 356 boxes of bacon. Irish butter continues to move off at irregular prices, and but little left in first hands for sale. Foreign declined about 4s. per cwt., best Dutch, 128s. The bacon market ruled very quiet, but little business transacted, sellers offering at a decline of 3s. to 4s. per cwt., and buyers held back.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 19.—The supplies of potatoes on sale at these markets are moderate. For most qualities there is a fair demand, at about stationary prices. The supply is almost entirely confined to home-grown produce. Yorkshire Regents, 60s. to 65s.; Flukes, 45s. to 50s.; Rocks, 70s. to 110s.; Scotch Regents, 50s. to 90s.; Rocks, 40s. to 60s.; Kent and Essex Regents, 50s. to 90s. per ton.

BOROUGH HOP MARKET, Monday, March 19.—A steady consumptive demand has prevailed during the past week, which bids fair to clear our boards of all good samples, and tends to strengthen the opinion of holders who are looking for an improvement in prices. Very little has been done of late in inferior qualities, which seem to hang on hand rather heavily, considering the advanced period of the season. American samples of good quality are of better value, and a fair trade has been carried on since our last report. Mild and Kents, 100s., 147s., 190s.; Farnham and Country, 100s., 126s., 160s.; Weald of Kents, 80s., 115s., 130s.; Sussex, 70s., 100s., 112s.; Yearlings, 95s., 120s., 135s.; Bavarians, 140s., 100s., 110s. The imports of foreign hops into London last week amounted to 5 bales from Bremen, 73 Hamburg, 67 Dunkirk, 125 Antwerp, and 55 bales from Boulogne.

SEED, Monday, March 19.—With fine weather during the past week, there has been more inquiry for seeds; but the backward state of the country prevents any activity in the demand, and the amount of business passing is very limited, and values are irregular.

WOOL, Monday, March 19.—Since our last report, as the attention of buyers is now chiefly directed to the public sales of colonial wool, very little business has been transacted in this market. Holders, however, are very firm, and most of them refuse to sell except on higher terms.

TALLOW.—LONDON, Monday, March 19.—The tallow trade is firm to-day, and fully late rates. F.Y.C. is quoted at 50s. 6d. per cwt. on the spot. Town tallow 50s. net cash. Rough fat 2s. 7d. per 8lbs.

OIL, Monday, March 19.—Lined oil is now worth 41s. per cwt. on the spot. Rape moves off slowly. In other oils sales progress slowly, at late rates. Turpentine is firm at 48s. per cwt. on the spot. American refined petroleum, 1s. 11d. to 2s. per gallon.

COALS, Monday, March 19.—An advance of 3d. on last day's rates. East Hartlepool, 19s.; Tees, 18s. 9d.; Bradwell, 17s. 9d.; Eden, 16s. 6d.; Heston Lynn, 15s. 6d.; South Hartlepool, 16s. 6d.; Kellie, 16s.; Gosforth, 15s. 6d.; Holywell, 15s. 6d.; Hartley's, 15s. 9d. Fresh ships, 14; left, 21—total, 35. At sea 15.

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An extensive assortment of **PIANOFORTES, WARRANTED.** New and Second-hand. Every Description and Price.

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*New Grand Pianofortes for HIRE, for Concerts, Lectures, &c.

CONSUMPTION.—DR. CHURCHILL'S

Successful Treatment of Consumption, Diseases of the Chest, Chronic Cough, General Debility, Loss of Appetite, &c., by the Syrup of Hypophosphate of Lime, Soda, and Iron, and by the Pills of Hypophosphate of Quinine and of Manganese, prepared by H. H. Swann, of Paris. Price 4s. 6d. per bottle. Wholesale and Retail Agents, **DINNEFORD and Co., Chemists, 172, Bond-street, London.**

PASIATREUSIS.—CLARK'S FAMILY

OINTMENT.—This invaluable Preparation, the wonderful properties of which have now for some time been well appreciated by a discerning public, is proved in a thousand instances to have alleviated the diseases and troubles of infancy and childhood. Chafings, rawness, boils, sores, and skin eruptions of every description, scald head, ring-worm, chilblains, cuts and bruises, cramp and wheezing at the chest, have all in their turn yielded to its judicious and persistent application. Nor is it less efficacious in removing those distressing ailments which weary and dispirit persons of maturer years, whilst its healing, soothing, and palliative qualities recommend it, beyond all question, as the great panacea for those obstinate and irritating maladies so frequently attendant on an advanced period of life. Numerous well authenticated instances can be adduced of rapid cures, and permanent relief in severe cases of rheumatism, sprains, white swellings, scalds, gouts, boils, ulcers, bad breasts, whitlow, elephantiasis, sore throat, diphtheria, &c.; rheumatism in the head, lumbago, corns, defective or ingrown nails, peeling off of the skin of the hands, chapped and cracked lips, wheezing in the throat or chest, scurvy, kinks, bruises, piles, fistula, &c. No person, whatever his or her station in life, should be without this Family Ointment, indispensable alike to the traveller, the sportsman, and the householder, to whom its virtues will prove a source of comfort and economy.

Sold wholesale by W. Clark, 75, Baker-street, London, W., and retail by chemists throughout the world. In pots at 1s. 1½d. and 2s. 9d. each. Agents in every town.

MORE CURES OF COUGHS, COLDS, AND HOARSENESS, BY DR. LOUCK'S PULMONIC WAFERS.

From Messrs. Ferguson and Son, Auctioneers, Leek.

"The beneficial effects we have derived from your Wafers make us feel it a duty to offer you our grateful testimony to their superiority over any other remedy we have ever tried for colds, coughs, and hoarseness, so peculiarly troublesome to our profession."

These Wafers give instant relief to asthma, consumption, coughs, and all disorders of the lungs, and have a pleasant taste.

Price 1s. 1½d. and 2s. 9d. per box. Sold by all Druggists.

BEAUTIFUL HAIR.—CHURCHER'S

TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEN'S, No. 5, Great Marlborough-street, W.; and 98 and 95, City-road, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods. First Class Prize Medal, Dublin, 1865.

HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing super-

fluous hair on the face, neck, and arms. This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLING-

WATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 2s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

ROSSETTER'S HAIR RESTORER

Is not a Dye; contains no Oil. Will restore Grey Hair to its original colour. Removes Dandruff and all other Impurities from the Head. Prevents the Hair from falling off. Promotes the growth and strength of the Hair, giving it the lustre and health of Youth. Does not injure or soil Ladies' Bonnets or Dress. And is the best and cheapest Restorative ever used. Full directions on every Bottle. Price 3s. 6d. Sold by all Chemists, Perfumers, &c., and Wholesale by F. Newbery and Sons, 45, St. Paul's Churchyard, London.

DEBILITY, NERVOUSNESS,

DYSPEPSIA, &c., rapidly cured by the Restorative and Invigorating Dréges de Gella et Conté, restoring all natural secretions to Healthful Action; for Females, and persons of weak constitution, superior to any other preparation of Iron. Approved by the Paris Imperial Academy of Medicine. Price 2s. 6d. and 4s. 6d. per Box; or, free by Post, 2s. 6d. or 4s. 10d. Write for Treatise by Post. Sold by all Chemists.

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COUGHS,
COLDS,
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And all Pulmonary complaints, rapidly and effectually.

Surprise everyone!

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TONIC BITTERS.—WATERS' QUININE

WINE, the most palatable and wholesome Bitter in existence; an efficient Tonic, an unequalled stomachic, and a gentle stimulant. Sold by Grocers, Italian Warehousemen, Wine Merchants, Confectioners, and others, at 80s. a dozen. Manufactured by **WATERS and WILLIAMS, 2, Martin's-lane, Cannon-street, London.** Wholesale Agents, E. Lewis and Co., Worcester.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITES' MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—**William Ferguson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Margate Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.**

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The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARI- COUSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 16s. each. Postage 6d.

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CLERICAL TWEED CLOTHING made to measure at the following prices, for cash only:—
 The Complete Suit..... 63s., 85s., and 95s.
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SOFT, DELICATE, AND WHITE SKINS.
 WITH A DELIGHTFUL AND LASTING FRAGRANCE.

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SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE

This delicious Condiment, pronounced by Connoisseurs
 "THE ONLY GOOD SAUCE,"
 Is prepared solely by LEA and PERRINS.
 The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Name are Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.
 Sold Wholesale and for Export, by the Proprietors Worcester; Messrs. CROSE and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

PURE PICKLES, SAUCES, JAMS, &c.,
 And Table Delicacies of the highest quality. See *Lancet* and Dr. Hare's Report.
 May be obtained from all Grocers and Oilmen, and wholesale of the Manufacturers,
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NOTE.—In consequence of the great demand for this unique invention, it has induced several unprincipled persons to spuriously imitate it, therefore the Proprietor feels it imperative on his part to caution the public against imposition.

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 Several makers of cheap Baking Powders (supplied to retailers cheap because adulterated), having imitated the Wrappers of BORWICK'S ORIGINAL BAKING POWDERS so closely that Consumers have been deceived thereby, to the injury of their own health and to the reputation of Borwick's Baking Powder, THIS IS TO GIVE NOTICE, that for the better protection of the Public, the undersigned has adopted an entirely New Trade Label (duly Registered), and to imitate which is Felony.
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LIGHT-BROWN COD LIVER OIL,
 Recommended by the most eminent Medical Men throughout the world as the safest, speediest, and most effectual remedy for

CONSUMPTION, CHRONIC BRONCHITIS, ASTHMA, COUGHS, RHEUMATISM, GENERAL DEBILITY, DISEASES OF THE SKIN, RICKETS, INFANTILE WASTING, AND ALL SCROFULOUS AFFECTIONS.

The invariable purity, uniform excellence, palatableness, speedy efficacy, and consequent economy, of this unrivalled preparation have obtained for it the unqualified confidence of the medical profession, and an unprecedented amount of public patronage.
 Its immeasurable therapeutic superiority over every other variety is now universally acknowledged.

SELECT MEDICAL OPINIONS:—
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"We think it a great advantage that there is one kind of Cod Liver Oil which is universally admitted to be genuine—the Light Brown Oil supplied by Dr. DE JONGH. It has long been our practice when prescribing the Oil, to recommend this kind, since, amidst so much variety and uncertainty, we have confidence in its genuineness."—Extract from *Consumption: its Early and Remediable Stages.*

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"I consider that the purity and genuineness of this Oil are secured in its preparation by the personal attention of so good a chemist and intelligent a physician as Dr. DE JONGH. Hence, I deem the Cod Liver Oil sold under his guarantee to be preferable to any other kind as regards genuineness and medicinal efficacy."

Dr. DE JONGH'S LIGHT-BROWN COD LIVER OIL is sold only in capsuled IMPERIAL Half-Pints, 2s. 6d.; Pints, 4s. 9d.; Quarts, 9s.; labelled with his stamp and signature, without which none can possibly be genuine, by respectable Chemists and Druggists.

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A BREADSTUFF from MAIZE and WHEAT.—Delicious, nutritious, and healthy, in the following modes of Cooking, viz.:—Tea, Griddle, Cream, Sponge, Pound, Fruit and Pan Cakes; Boiled, Baked, Hasty Army and Navy Puddings; Apple and Oyster Fritters; Bland Mince, Gravies, Gruels, Soups, &c.
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ARE BEST AND CHEAPEST. STRONG TO FINE BLACK TEA.
 1s. 6d., 2s., 2s. 6d., 3s., to 3s. 4d. per Pound.

MOST DELICIOUS BLACK TEA is now only 3s. 6d. per Pound.

THE BEST BLACK TEA THE WORLD PRODUCES, PURE, RICH, RARE, CHOICE COFFEE,
 1s. 4d., 1s. 6d., 1s. 8d.

PHILLIPS & CO. have NO AGENTS, PHILLIPS AND COMPANY, Tea Merchants,
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A Price-Current Free. Sugars at Market Prices.

PHILLIPS & CO. send all goods **CARRIAGE FREE** by their own Vans, within Eight Miles of No. 8, King William-street, City, and send Teas, Coffees, and Spices **CARRIAGE FREE, TO ANY RAILWAY-STATION OR MARKET TOWN IN ENGLAND,** if to the value of 40s. or upwards. **PHILLIPS & CO.** have no connection with any House in Worcester or Swansea.

THE ROYAL OSBORNE (PATENT) MIXTURE OF TEAS,
 6lbs. Sent to any part of England carriage free.

Agents wanted in all Towns where there are none appointed **FRANKS, SON and CO., 40, Queen-street, Cannon-street West.**

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FRY'S SOLUBLE CHOCOLATE.

FRY'S CHOCOLATE FOR EATING, in Sticks and Drops.

The superior quality of J. S. Fry and Sons' Articles has been attested by uniform public approbation for upwards of a century. J. S. FRY and SONS, Bristol and London, are the ONLY English House in the trade to whom a Prize Medal was awarded 1862.

HARPER TWELVETREES' "SAPONINE"

Is used extensively by Laundresses and Families who object to the use of caustic soda, alkalis, or ordinary washing-powders; and unites in itself the free washing properties of the finest yellow soap with the strong cleansing power of mottled. NO SOAP, SODA, nor any other article is needed.

Sold in Packets at 1d., 4d., and 1s., by grocers, druggists, and country shopkeepers; and Wholesale by **HARPER TWELVETREES' (Limited), Bromley-by-Bow, London, E.**

PARAFFINE CANDLES.
 FIELD'S PRIZE MEDAL.

J. C. & J. FIELD,
 The earliest Makers of Paraffine Candles in this Country, beg to caution the Public against the cheap and inferior qualities frequently offered, disappointing purchasers by smoking, guttering, and bending. The Prize Medal Paraffine Candles, as supplied to H. M.'s Government for the Military Stations abroad, may be obtained of all first-class dealers, and (Wholesale only) at the
PATENT CANDLE WORKS, UPPER MARSH, LAMBETH.

TO INVALIDS AND FAMILIES.
C. M. SPURGEON, LONDON.

C. M. SPURGEON is now bottling a few pipes of VERY FINE OLD FRUIT PORT, especially adapted for INVALIDS and for laying down; and in order to give effect to the enlightened policy of Mr. GLADSTONE, and to develop a trade in FIRST-CLASS WINES at a moderate price, he offers this CHOICE OLD WINE (known amongst connoisseurs as "THE BISHOPS' PORT") at 40s. per dozen nett cash with the order.

C. M. SPURGEON confidently asserts that so excellent a wine at the price has never before been offered in this country, and for LAYING DOWN it would be impossible to over-estimate its value.

A small sample, with price list of other Wines and Spirits, will be forwarded on receipt of 12 stamps.

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